5: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

[illegible]

Masai warrior.

[Frontispiece]
[facing p. iii]

1: Hollis [illegible] 1905

Pl.12 Masai Pl.12

Plate XII.

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Masai elder wearing a fur cloak which is supposed to resemble a [illegible] back.

[Hollis, P. 301]

If he 581 [illegible] 622
is a man of wealth and importance he may be elected chief[1],
in which case he is responsible for the discipline of the
warriors and their appearance when summoned to fight, 556
though he does not go to the wars himself. As with most 183
East African tribes an elder's ideal of existence seems to be
ease, not unmixed with drunkenness. Proverb No. 64 (p. 249), [539]
'Don't lie with your feet against a post like the father of
many sons,' meaning 'Don't give yourself airs,' is a vivid
picture of the Masai pater familias taking his ease in the
primitive posture of lying on his back with his feet against
a post, while his family do all the work for him.

Masai women, unlike the men, are carefully dressed in 291
leather garments, but a rare, and according to our ideas most 302
unbecoming, custom forces them to shave their heads. Before 884
marriage they are circumcised, and signalise their change of [304]
state by wearing large circular earrings and necklaces of [301]
brass and iron wire. Both girls and women have their legs
and arms encased in iron ornaments, so that they can sometimes hardly walk.

This military organization of the Masai made them a most 701
effective body for destructive military operations, and explains
not only the predominant position which they acquired in
East Africa, but also the respect which they inspired and the
extent to which their customs were imitated by other tribes.
On the other hand, it probably also is the reason why they
never founded any state or polity analogous to the kingdoms
of Uganda and Unyoro. The centre of political gravity was
not with the elders or chiefs, but with a republic of young men,
governed by ideas of military comradeship and desirous only 791
of military glory. Retirement from this band of warriors as 622
a chief was honourable, but seems to have been recognised as [558]
a removal to an inferior sphere of activity. The chiefs
arranged the details of the raids which the warriors wished
to undertake, but their power of compelling them to do
anything which they did not wish was very slight.

The nearest approach to a central and superior authority 791
among the Masai is the medicine man or Laibon (more 614
correctly Ol-oibon; see p. 324, &c.). They all belong to
the Kidongi family of the Aiser clan, and are said to be
descended from a personage called Ol-le-Mweiya, who came
down from heaven and was found by the Aiser sitting on
the top of Mount Ngong. This was nine generations ago,
the genealogy having been preserved. The influence of the ooo

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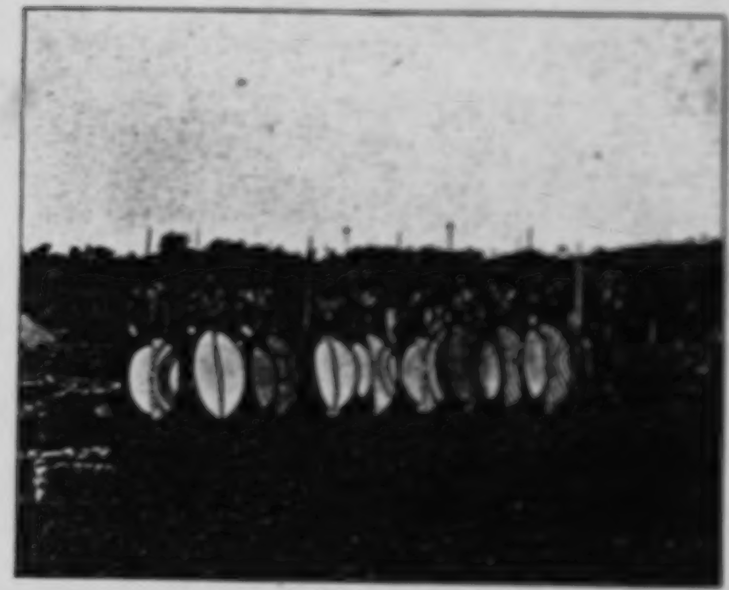
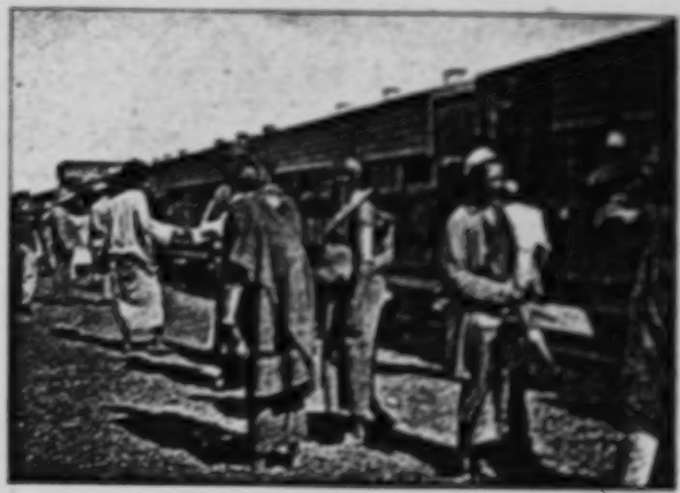
[1] The chief is elected from the warriors, but leaves their ranks at once and becomes an elder.

Plate III



914
634
194

Masai warriors of various 'ages' and 'districts,' each with the shield of his 'age' and 'district.'



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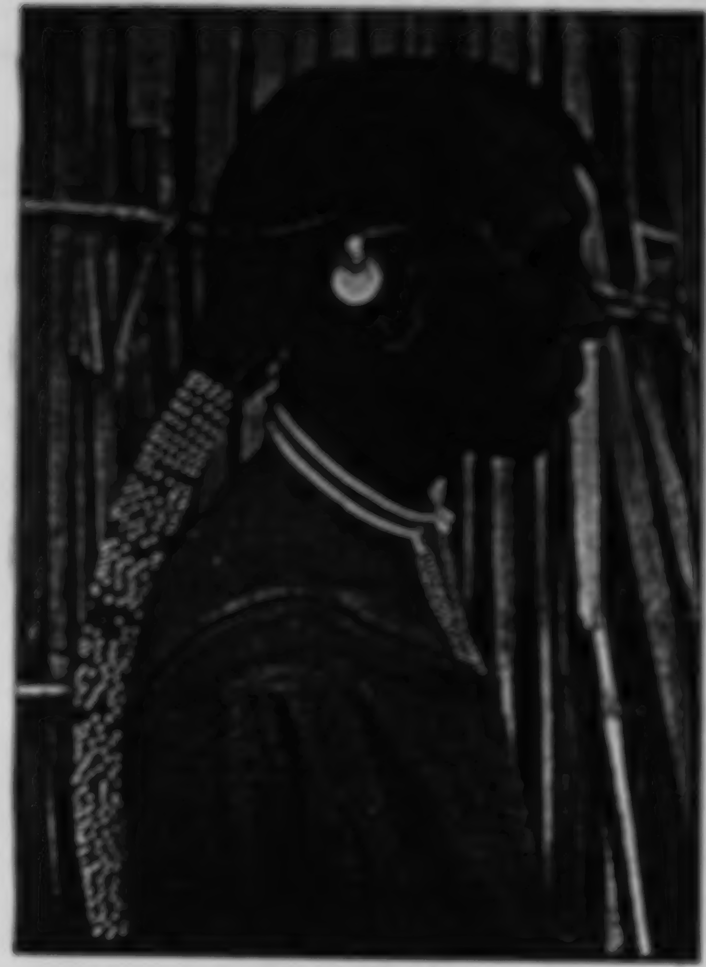
301

Scene on the Uganda Railway. Masai and other passengers.

[Facing p. xxviii]

1:Hollis C-5 (ca. 1894-1906) 1905
PL.12 Masai PL.12

Plate IV



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302

Masai warrior, showing pig-tail.

[Facing P. 102]

Nandi women carrying firewood.

Nandi woman carrying a child.

Nandi woman, showing necklace and leather ear-rings.

[illegible]

[illegible] girls showing ornaments

[illegible] woman and child showing [illegible] ornaments

1:Hollis C-5 (ca. 1890-1904) 1905
PL.12 Masai PL.12

Plate VIII

Inside a Masai kraal.

Masai women building kraal.

[Facing p. 170]

I: Hollis C-3 (ca. 1898-1904) 1909
PL.12 Masai PL.12

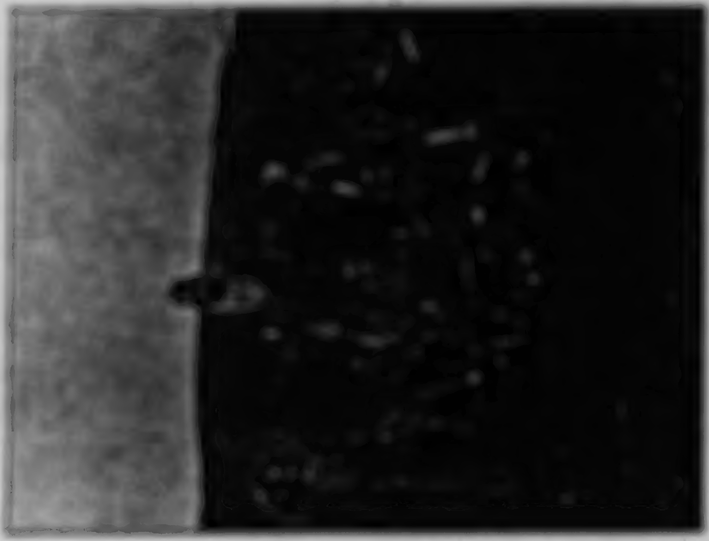
Plate [illegible]

E-siangiki, or young married woman.

[Facing P. 199]

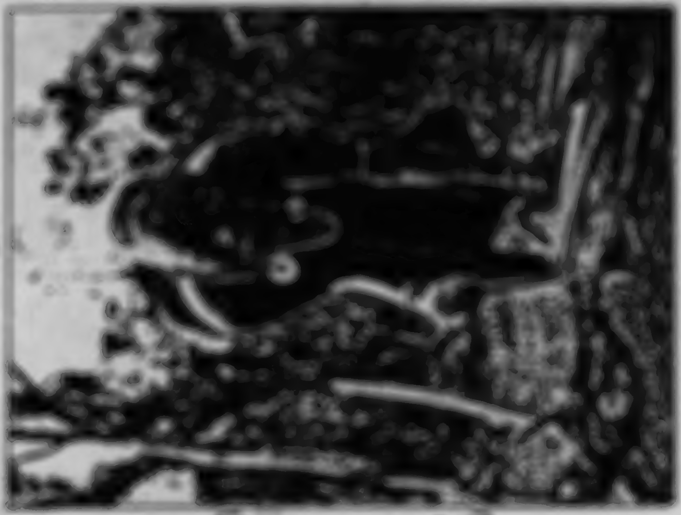
[illegible]

[illegible]



[illegible]

[illegible]



[illegible]

[Facing p. 195]

No. [illegible]. [illegible], [illegible].
Enigma. That-there, this-here.
Reply. [illegible] [illegible].
The drop of milk.

That there is the drop of milk at the bottom of the gourd; the here is the drop when the gourd has been tipped up into the mouth.

[Note the play in the words [illegible] and [illegible].]

No. [illegible]. [illegible] [illegible] [illegible].
Enigma. The mother who gives blood.
Reply. [illegible] [illegible], [illegible]
The gourd which was shut for, and it will [illegible]
[illegible]
the blood.

Why is the mother weak?

Because they did not catch the blood in the gourd.

No. [illegible]. [illegible] [illegible].
Enigma. Butterfly resemblance.
Reply. [illegible] [illegible].
The garment of the beads.

What resembles a butterfly?

A garment with beads worked on it.

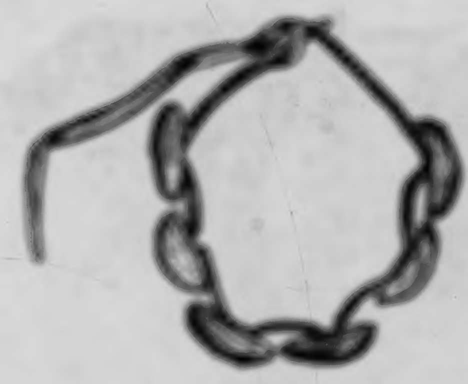
[It is only the best dressed girls who wear skins ornamented with beads, and when they move about from one hut to another, they are supposed to resemble butterflies.]

No. [illegible]. [illegible] [illegible]
Enigma. Go by a roundabout route round that part
[illegible], [illegible] [illegible]
of the mountain, and we get (or meet) one another
[illegible] [illegible].
they are blood-red the beads.
Reply. [illegible].
The fruit of a blood-red colour.

What will your beads be like if we meet after you have gone round that part of the mountain? The lama fruit.

[This is a common wild fruit (*Ximenia americana*, L.) of which the Masai are very fond. It stains everything a blood-red colour.]

[Facing P. 602]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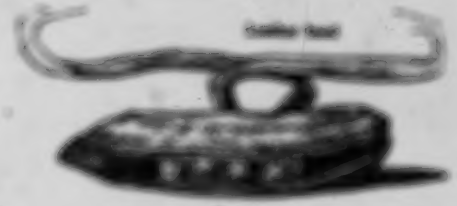
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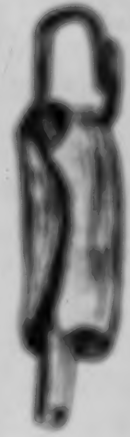
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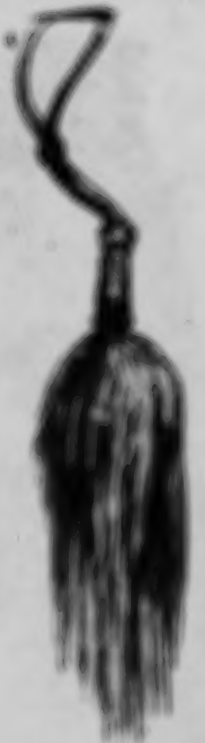
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1. Anklet of bells worn by girls at dances (g).
2. Cow-bell (g).
3. Bell worn by warriors who, for bravery, are called [illegible] (g).
4. Ox-tail fly-whisk used by old men to brush away the flies (g).

[P 262]

'N-DÔÛN OO-'L-MAASAE
MASAI CUSTOMS

30| Sagisaga oo-'lmerio oo 'surutya oo-'ngoroyok, oo 'n-gaiji-[illegible].

[illegible] 'ngoroyok i-sagisaga oo-'lmerio oo 'surutya [illegible] 'ngoroyok [illegible].

Amu taduo, 'l-Maasae [illegible] [illegible] [illegible], [illegible] e-'ngoroyiai.

Amu too [illegible] 'ngoroyok [illegible] 'sagisaga oo-'lmerio [illegible] 'surutya, [illegible] e-'ngoroyiai o [illegible].

Taduo, [illegible] too-'l-Maasae [illegible] [illegible] e-'ngoroyiai; [illegible] [illegible] [illegible].

Too e [illegible] [illegible], [illegible] e-'ngoroyiai [illegible] [illegible] [illegible].

[illegible] e-'ngoroyiai [illegible] [illegible], 'surutya, oo 'sagisaga oo-'lmerio, oo 'l-[illegible]. [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] oo 'n-[illegible] sagisaga [illegible], [illegible] 'sengeni, o [illegible], oo [illegible] [illegible], [illegible], oo 'sagisaga [illegible], oo [illegible].

Women's iron necklaces and ear-rings and other matters.

The reason why women wear necklaces of iron and ear-rings (called 'surutya) is in order that it shall be known that they are married.

The Masai circumcise girls when they grow up, and these ornaments are worn to make a distinction between girls and women.

For if the women were left without the iron necklaces or the ear-rings it could not be ascertained whether they were women or girls.

A Masai girl who has been circumcised is not called girl but woman. That is to say, she is called young woman until she gives birth to a child.

Even if she is very young, she is considered to be grown up as soon as she has been circumcised.

A woman is recognizable by three things, the ear-rings, the iron neck-lace, and the big garment, none of which girls possess.

Girls wear beads, small pieces of iron wire (called 'sengeni), and other trifles round their necks, and a small cloth. They also have chains in their ears, and armlets and anklets of iron.

1. [illegible] ear with [illegible] ear-ring and ear ornaments [illegible]
2. Stone ear-ring weighing [illegible] used for extending the lobe of the ear [illegible]

[illegible]

They wear one garment and a belt round their waists similar to the warriors. 291 554

Women wear nothing round their waists except a broad belt with which they fasten their garments.

They also wear two cloths, one called ol-okesena, and the other ol-lokishopu.

Now with regard to the women's ear-rings, they are of great consequence amongst the Masai, for no woman ventures to leave them off during her husband's lifetime. 301 291 554

Were a woman to take off her ear-rings and hang them up while doing her work, she would run into her hut on hearing her husband approach, and put them on again, so that he should not see her without them.

If a man goes away from home, his wife does not dare to take off her ear-rings, for were the other men to see her without them, they would tell her that her husband will hate her.

[illegible]

The ear-rings and arm-rings of old men, and other matters. 301 554

[illegible]

Boys and girls put blocks of wood into their ears, called 'n-gulalen',* and warriors and old men wear chain ear-

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* These blocks are gradually increased in size as the lobe stretches. The proper length is attained if the lobes meet at the top of the head. Perhaps the largest Masai ear-ring in existence is one of stone weighing [illegible] 14 oz., which the author recently presented to the British Museum. [304]

Hollis C. (ca. 1874-1904) 1905
Pl.12 Masai Pl.12

Plate XIV

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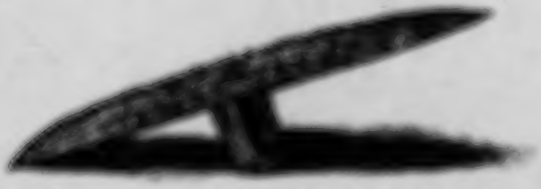
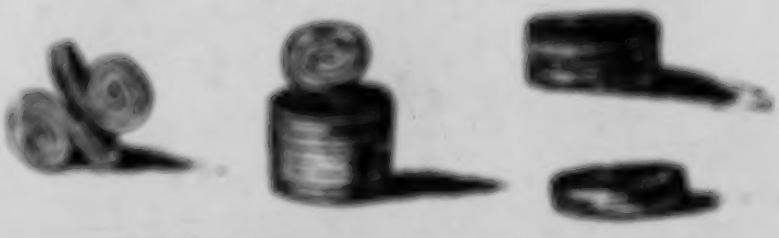
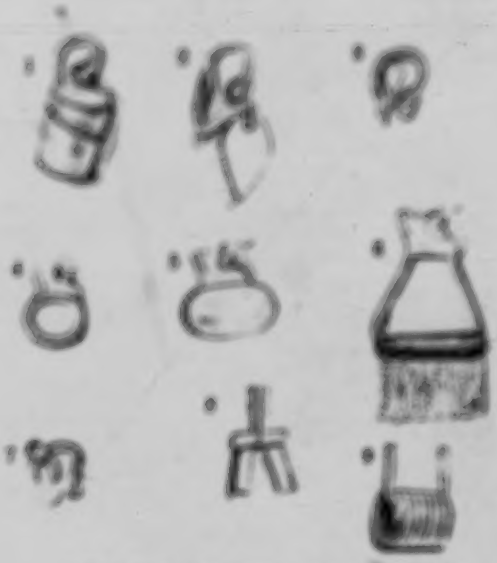




Masai rings of iron or brass worn by men and women [illegible]



Ear-rings and ornaments worn by men [illegible].
Nos. 1, 4, and 5 are also worn by boys and girls.

[Facing p. 284]

I: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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554

'L-kasisi too 'ng-arak.

Metii ol-moruo lee 'l-Maasai olikae etipikaye 'surutya lenn ol-tata 'n-gera oshilipikaki emuratare, il-murran o 'ngoroyok. Inoken, ol-tata lenna pikie olikae etipikaye 'surutya.

Etii ake en-diaki naji ol-mosangus, naa 'ndaraarak en-'l-osowuani o 'l-ala loo-'l-doinyo-ayaki agwatuani metum olikae.

Meyieu ol-moruo lenna 'n-giteu kumok o 'n-gera kumok.

Ore ol-tata 'n-giteu kumok o 'n-gera eitoilo pikitatigeni, olikae etipikaye ol-mosangus pe eitadaaye en-gitoo enye.

Etii en-diaki naji e-rap empika 'l-murran, kake epika te-'sidano ake.

rings, called il-pise[1]. They also have chain bracelets.

No Masai elder may wear the ear-rings called 'surutya unless he has children who have been circumcised and become warriors and women; but he who has grown up children may wear 'surutya.

There is another thing, an arm-ring called ol-mosangus, which is cut out of a buffalo horn or an elephant's tusk, and made to look beautiful.

No elder may wear this unless he has large herds of cattle and many children.

He who is well known to possess many head of cattle and also many children may wear this arm-ring as a sign of his wealth.

There is also an arm-clamp called e-rap, which the warriors wear, but they only put this on as an ornament[2].

511

En-giroritikino oo-'l-Maasai.

Tee etomoro ol-murrani o likae, etjiki: 'Sõpai.' Neirukokio ol-likae, etjo: 'Hẽpa'[3]. Tee etomo 'l-murran kumok, etjo: 'Endaerpai 'l-murran,' neirukieko 'l-kulikae, etjo: 'Hẽpa.'

Masai salutations.

When one warrior meets another, he says: 'Sopai'; and when several warriors meet, one party says: 'Endaerpai, O warriors!' The reply to these greetings is 'Hepa.'

---

[1] Il-pise (sing. ol-pisei) is also the word used for rings which young men, women, and children wear. They are made of iron or brass wire, and are frequently worn on the thumb as well as on the four fingers.

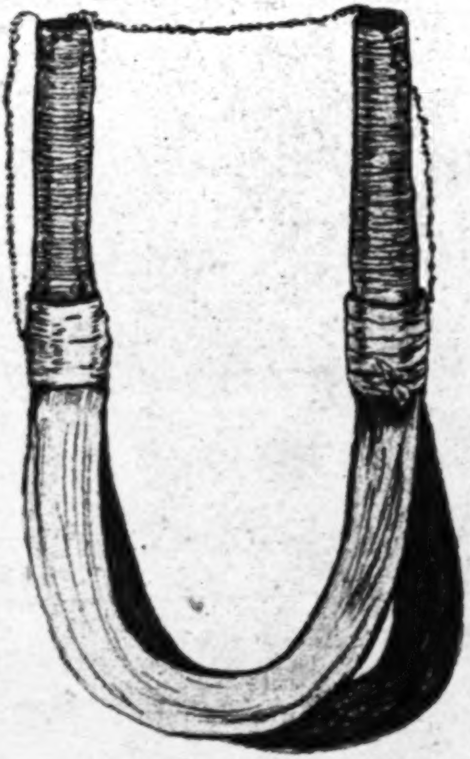
[2] A list of the warriors' ornaments, &c., is given on p. 292.

[193]

[3] The h is often omitted, and the word pronounced epa or eya.

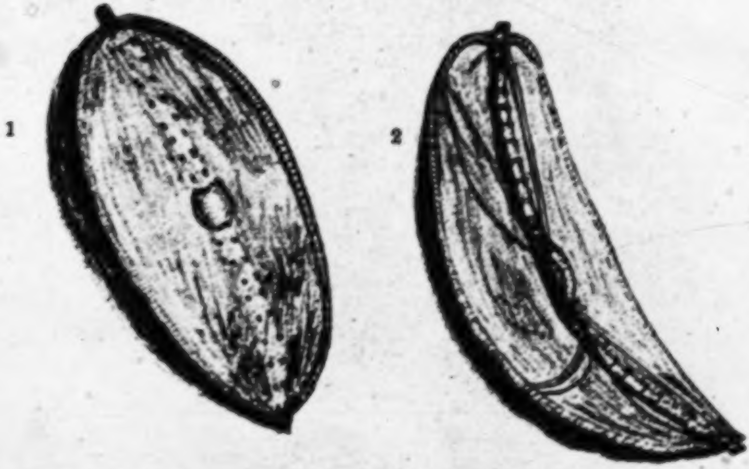
PLATE XVI

321
301



Arm clamp of horn worn by warriors [$\frac{1}{3}$].

714



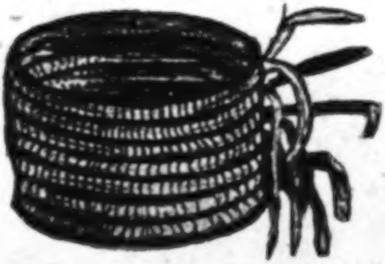
Masai shield (without decoration) [$\frac{1}{12}$]. 1. Front view; 2. back view.

[Facing P. 291]

PLATE XVIII

301
292

1



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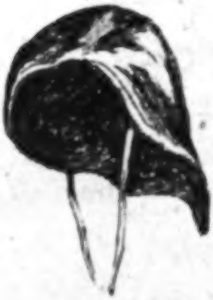

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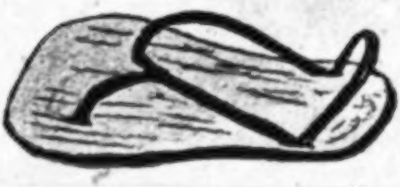

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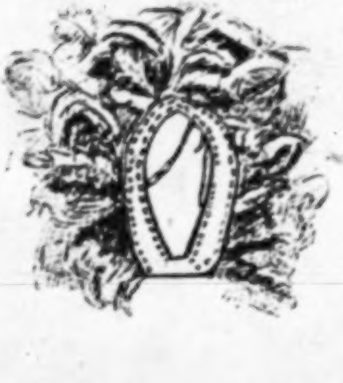

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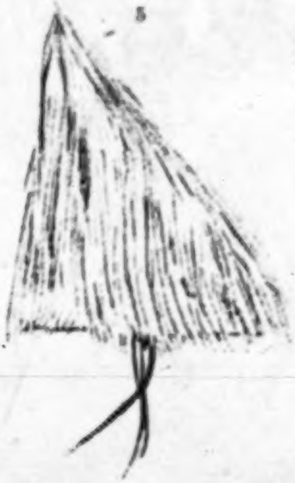


1. Bracelets of small iron rings bound over leather bands [¼]. These bracelets may be worn by warriors who owing to their generosity are called 'N-gaminini. As many as sixty are sometimes worn by one man.

2. Warrior's cap [¼]. 3. Masai sandal [¼].

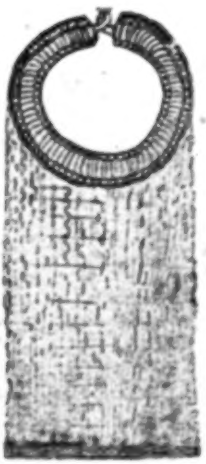
4, 5. Masai warriors' head-dresses (ostrich-feathers and lion's skin) [¼].

[Facing p. 294]

PLATE XX

531
●301
292

1



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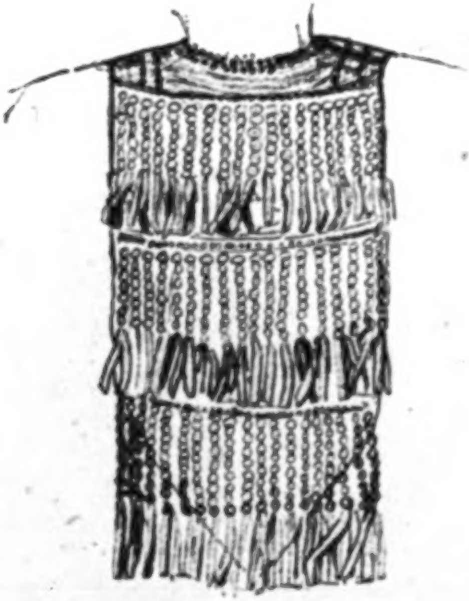
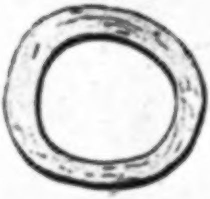


321
556

3



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292

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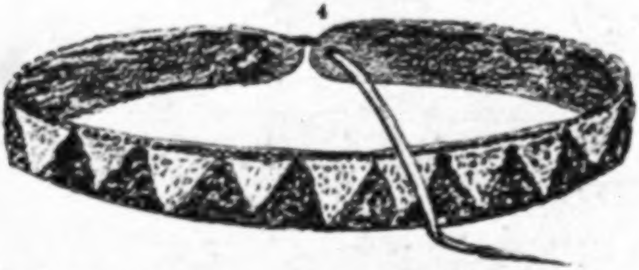

1. Necklace of brass wire, beads, and chains worn by women [¼].

2. 'N-dorosi garment worn by warriors when proceeding on a raid after the election of an Ol-aunōni chief [¼].

3. Ivory arm-ring worn by elders as a sign of wealth [¼].

4. Belt worn by unmarried women, made of leather covered with beads of different colours [¼].

[Facing P. 301]

Ore p' eaku en-nōā en-gima, nējōkīni 'l-muran, amu eitashe pōkin ti-aulo: 'Eidipe.'	When the fire is dying down, the warriors standing outside are called, and told that, 'it is finished.' 622 574
Nekwet il-muran pōkin aamurutōkīno idya-mōuo.	They all run towards the spot, racing to get the horn.
Ore ol-oitera abaiki, nepik eng-aina atwa en-gima, neitau e-mōuo, neitório eng-aina, neitadol il-kulikae idya-mōuo, nējo: 'Aidipa.'	The one who arrives first puts his hand in the fire, and, taking out the horn, stretches out his arm. He shows it to the others, and cries out: 'I have finished it.'
Ōnaa, neidipayu e-unoto.	With this the E-unoto feast terminates.
Nebarni ol-aunōni te-inna-eloñg o ol-aigwenani ōatai opa ake eton eitu emurati.	The Aunoni, or chief, is shaved on the same day together with the Aigwenani, or Counsellor, who was elected before the feast of circumcision. 622 302
Nebarni si ninje 'l-kulikae-muran too-'n-gulye-oloñgi.	Afterwards the warriors may be shaved whenever they wish.
Ore p' eidipi aatuun, nēyeñgisho 'l-muran, netoni 'l-apaitin ooñgwan ana imyet, nepwo en-jore naji En-oo-'n-dorosi araki En-e-'unoto.	When the warriors have elected their chief, they slaughter cattle, and wait for four or five months, at the expiration of which they proceed on a raid. This is called The (fulfilment) of the vow *or* The (selection) of the chief. 721
Neishop 'l-karash ooji sii 'N-dorosi, nepik il-arash.	They wear cotton cloths[1], called The vow[2], on which are sewn the seeds of the ekirikiti tree[3]. [292] [824]
Nepik sii 'n-gäk e-'syaiti 'murto naaji 'mangäk, ne'ya 'l-kulikae 'l-kidoñgi lo-'l-kumbau araki 'l-lenyok le-menye.	They also wear necklaces made of twigs of the e-syaiti tree[4], and called Mangäk, and some carry their fathers' snuff-boxes or fans with them. [301] [824] [293]

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[1] Before cotton cloths were introduced, dressed skins sewn together were worn. 'N-dorosi garments are worn like the Spanish poncho, a slit being made in the middle for the head to pass through.

[2] A raid undertaken after a long peace is also called en-oo-'n-dorosi. Any [686] warrior who shirks his duties on an occasion of this sort can be put to death, [627] and his murderer will not be punished.

[3] *Erythrina tomentosa*, R. Br.

[4] *Acalypha fruticosa*, Forsk.

964 en-gurare. Ore ten eim pôki-tuñgani inne, nepik o-soit, neikŏni nĕja too-'l-arin pôkin.	Whenever anybody passes this spot he throws a stone on to the heap, and this is done for all time.
551 Ten ĕä eng-ayŏni oo-'l-Maasae, ore p' eiu ñgotonye ae-kerai, newaya en-giok e-[304] 'nna-kerai, nĕji Nawaya.	If a Masai woman gives birth to a boy after the death of one of her sons, a small piece is cut off the ear of the newly-born babe and he is called Nawaya, i.e. from whom it has been snatched.
Ore pe ebulu, nĕji Ol-ŏwara.	When the child grows up his name is changed to Ol-owara, which has the same meaning.
304 301 858 Teni mewayi en-gerai en-giok, neishop en-daret o ol-giso to-'l-kimŏjino le-'n-geju.	Sometimes children's ears are not cut, in which case they wear a special kind of bracelet, called En-daret, and a ring on one of their toes[1].
Em-ḅuroto.	**Mourning.**
765 Ten ĕä ol-móruo loo-'l-Maasae ŏata 'n-gera oo 'ñgorŏyok, nepuroo ol-marei pôkin.	When a father of a family dies, the whole family mourns for him.
Neitau 'ñgorŏyok i-surutya, oo 'seghenge oo-'murto, oo 'musetani; neitau sii 'n-doiye 'musetani, oó 'l-pisya, oo [302] 'seghenge oo-'n-gejek oo 'n-oo-'ng-aik; nebarn il-muran oo 'l-ayok il-papit.	His widows lay aside their ear-rings, necklaces, and beads; his daughters leave off their chains, beads, armlets, and anklets; and his warrior sons and boys shave their heads.
Netoni 'ñgorŏyok ol-ari ŏbo, neitŏki áiṣhop in-dŏkitin enye.	His wives wait for a whole year before they put on their ornaments again.
Naa, ten ĕä kulikae-tuñganak, neitau 'ñgorŏyok o-'l-marei 'n-dŏkitin naaata too-'murto, kakemme pôkin, epali-seghenge oo 'surutya; netoni ol-apa ŏbo. [302] Nebarn sii 'l-lewa 'l-lughuny.	If any other person dies, the women of the family leave off their small neck ornaments but not the iron rings or the ear-rings, and the men shave their heads. The mourning lasts for one month.

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[1] The second toe of the right foot.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XXI

302
301
516

Masai woman shaving her husband.

482
291

Masai moving their belongings from one kraal to another.

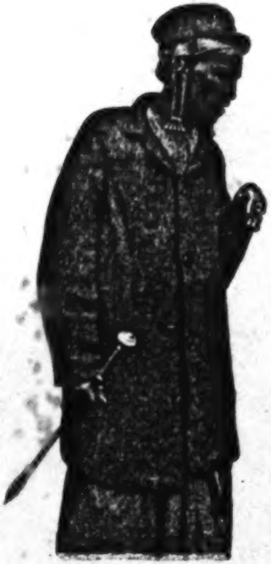
[Facing p. 314]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XXIII

[Facing P. 326]

1



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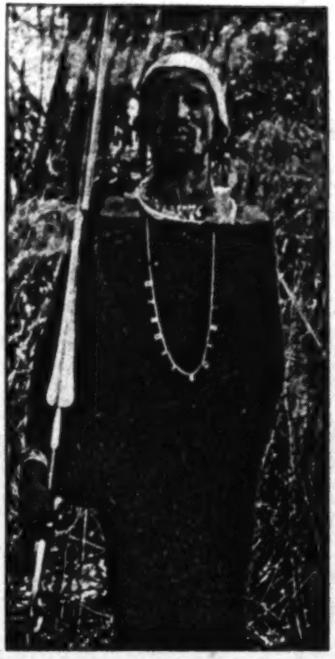

The principal Medicine-man of the Masai, Ol-Ŏnana, the son of M-Batyany; (1) wearing the cap of an official of the East Africa Protectorate, and carrying the iron poker; and (2) wearing native dress.

881 tive unit, and class, leaders are carefully selected and practically
561 trained. It is from the outstanding senior members of the class,
i. e. from those who have come to the fore since the very beginning,
that leaders, whatever their function in Masai society, emerge.

The messengers (*ol amal* – message) wear warriors' garments
881 and decorations but no arms. " Their quest is a peaceful one "
561 (WHITEHOUSE). [31]
203

Only two of the deputation will be introduced to the class-leader
(*aigwenan*) by some of the elders. The message is delivered on behalf
[431] of all class candidates to the leader with some presents of honey.
The matter is discussed by the leader and his council, and the messengers are advised of the date for the feast.

881 It is at this point that, according to WHITEHOUSE, *Endungore*
561 is performed.

The ceremony is started by a dance (*Engibata*) in full array [32] followed by a prayer to God (*Ngai Narok* = the black God) for the candidates. The elders then take the candidates apart and instruct them on their duties towards the elders and their seniors generally. As soon as this is over, a fire-stick, a male circumcision knife, and a small dead bird (other than a dove) are produced. The elders break the stick, pierce the eyes of the bird and break its legs, and lay a curse on the knife. " In this way, the elders formally lay claim to the sponsorship of a new agegroup. From that time the boys refer to their sponsors as *Il Piron* whilst the elders refer to the boys as *Il-Piron* " (WHITEHOUSE). Indeed, it should be noted, as FOSBROOKE points out, that though the term *il piron* is frequently used with reference to the elders, it is a reciprocal term expressing a mutual relationship.

The symbolism of the *Endungore* ceremony is plain: the ceremony closes an initiation period.

When the *Endungore* is over, some of the elders (presumably the *aigwenani*) and three or four of the candidates go with presents to inform the prophet that the firesticks have been broken. They say = *Ol piron lang elle, kira nalo.* " This is our fire stick, we are one ", which probably means that a new firestick is used to produce

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[31] It is cont lear whether the number of boy messengers is fixed. LEAKEY states that the *amal*-boys number from six to twelf, DAWSON 29, FOSBROOKE 9. Probably no significance is attached to the actual figure.

[301] [32] Three rows are formed, each distinguished by proper decoration, the
[302] first wears ostrich-feathers, the second wears lion-mane head-dresses, and all
[292] the members of the third have their bodies decorated with white stripes.

561 " I say, thou art no longer *ol moran* (a circumcized, a warrier),
[539] but *ol morou* (an elder). Take care of thy cattle, goats and sheep,
and have regard for them. Give up the occupations of the warriors
thou art now an elder ".

" After this feast ", remarks MERKER, " it all depends on the
warrior whether he chooses to take a greater or lesser part in raids.
Usually he gets married at once and lives with his wife either in
[591] his father's kraal or in the warriors' kraal (*manyatta*) until all his
age-mates have married. Only then he is recognised as *el moruo*;
561 each one builds his own kraal and lays aside the clothes, decora-
559 tions and the pigtail of the warriors ".

[582] It is evident that the effect of the ceremony is rather limited. It allows an initiate to take a wife, but, even after that, the initiate is not yet " recognised " as an elder. It is as if he were given the elder's status in anticipation of the time when all his age-mates are married. At which time only the status of elder becomes for all purposes official.

561 A very detailed description of " the *ngeherr* of milk " is given by J. V. DAWSON, but the ceremony is mentioned also by other authorities. Fox,[155] states that " this ceremony is performed by each warrior individually ",[156] and DAWSON tells us that it occurs at the village of the initiate's father and that four *piron*-elders take a special part in it.

[535] The ceremony is preceded by a dance. The candidate is clothed
[292] in women's clothes and the first two of the elders place women ear-
[301] rings (*surutya*) on him.[157]

A test follows, in which the candidate is expected to confess
[183] how many times he has " stolen milk ", i. e. taken milk by himself
[685] or with people other than his age mates. Two heads of cattle are
usually paid as a fine by a guilty candidate. He is then solemnly
instructed by one of the elders, apparently the most senior, about
" what he must and must not do after he has drunk and become
an elder ". He now drinks the milk, " very little however " at this

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[155] Fox, *l. c.*, p. 453.

[156] He says also that " the ceremony usually takes place nowadays a year or two after the *E-unoto* owing to the Government policy of reducing the period of warriorhood as much as possible ".

[157] These ear-rings, *surutya*, are also worn by elders. For this reason some of our authorities describe the earrings put on by candidates as the elder's ear-rings or decorations. But the whole attire of candidates is undoubtedly of a femine type.

6:Thomson K-3 (1883-1884)1887

FL12 Masai FL12

Wa-Kwafi

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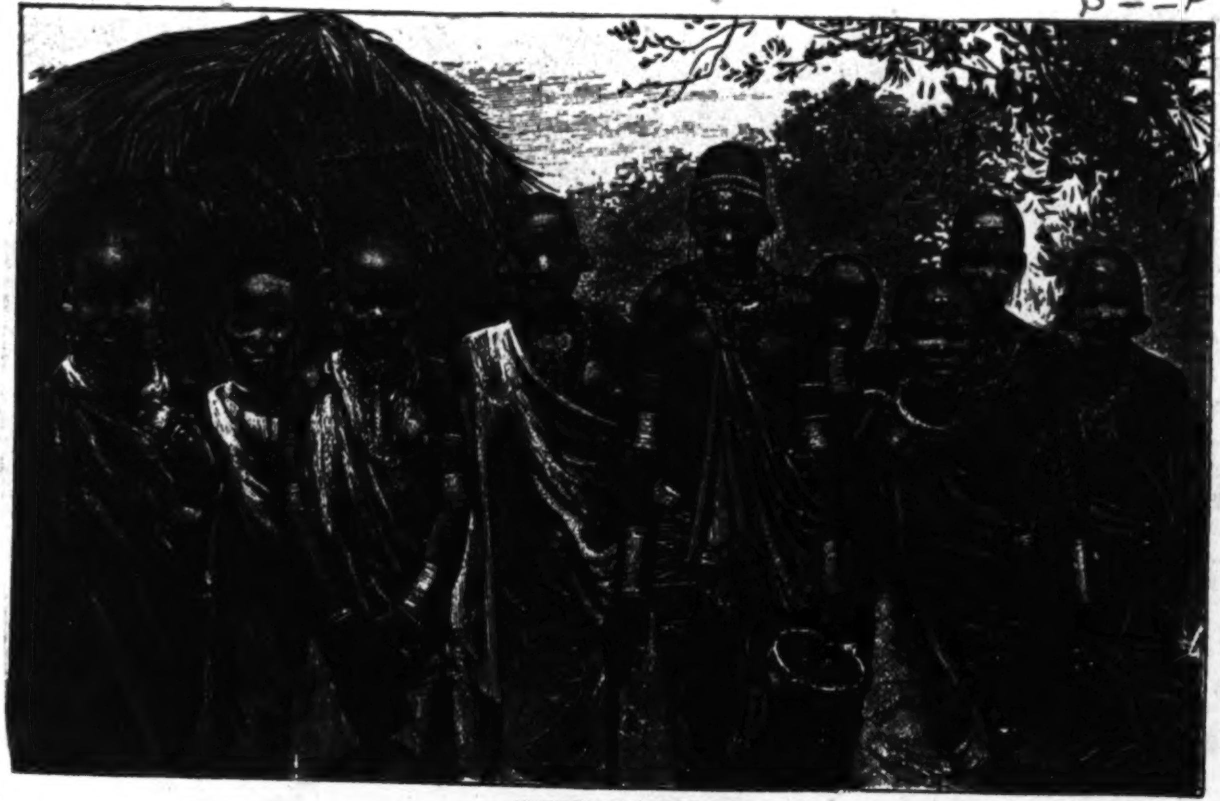
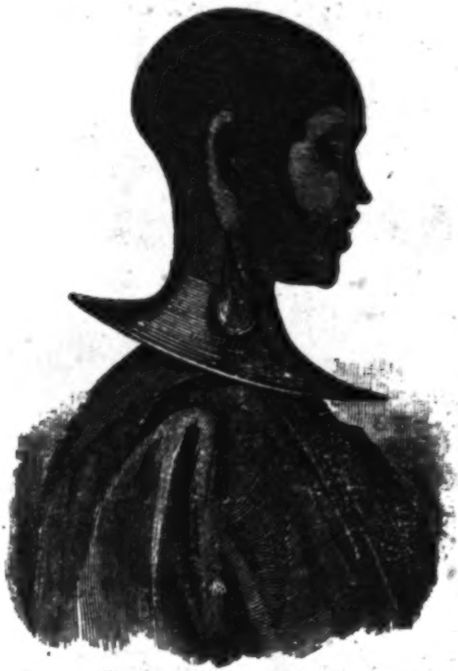
[p.235]



NATIVES OF NJEMPS.

174
628
disaster fell upon them shortly after, in a raid against their brethren of Kisongo. The saying that misfortunes never come singly was well exemplified by their case, for nature took up the work of ruin. A cloud of locusts settled on the land, and left not a blade of grass or other green thing, so that the cattle died in enormous numbers through starvation.

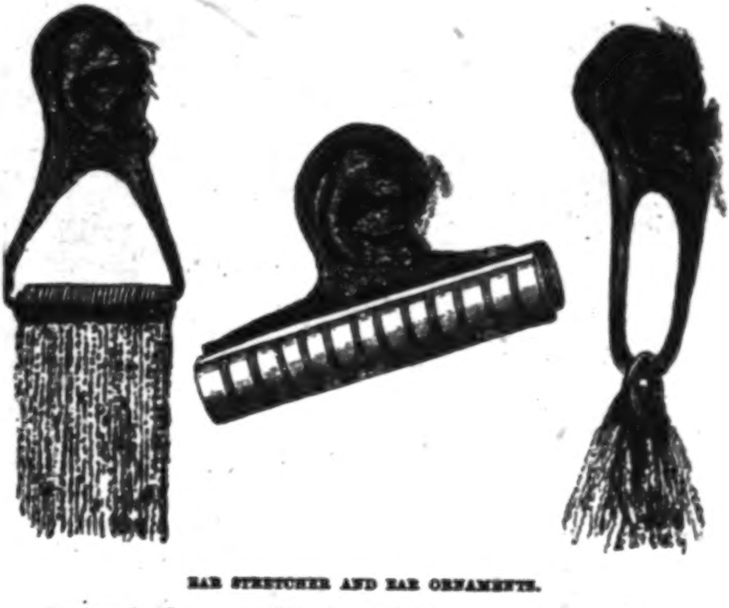
[142]
[291]
● [301]



MASAI MARRIED WOMAN, NJIRI.

While the Wa-kwafi were in this unhappy plight, the Masai of the plains to the west fell upon them and smote them hip and thigh, and thus broke up and revenged themselves upon the most powerful division of the tribe. Great numbers having lost their cattle and been reduced to starvation, were compelled to throw in their fortunes with tribes they had hitherto despised. Some found an asylum in the forests of Taveta and Kahè, and the lower slopes of Mount Meru or
174
166

produced that unpleasant setting of the teeth which belongs to him in common with the whole of his race. The gums being tender, and the beef tough and leathery, the teeth acquired an outward projection unpleasant to behold, and, what was still worse, they seemed to become separated from each other, till they appeared as isolated fangs. It was noticeable also that his gums were of a very dark blue colour. Neither of these characteristics, however, were any disadvantage to the young Masai, as in his country to be hideous is to be beautiful. 855



[301]
[304]

EAR STRETCHER AND EAR ORNAMENTS.

As a boy Moran—for such we may call him for convenience' sake—was pleasing in the extreme—when his mouth was shut. He was the very ideal of an imp, and for diabolical versatility would doubtless have made an admirable page, such as were so much in vogue in former times. At a very early age Moran broke away from his mother's apron-strings, and with miniature bow and arrow aped the bigger boys in their play. As he had no linen to soil, he only roused his mother's laughter if he turned up encrusted with filth. He 857 855 515

881 sandals, they chose a handsome shield of buffalo hide,
[714] beautifully made, elliptical in shape, and warranted to stand
a tremendous blow from a spear. The price being asked, a
bullock was mentioned as the very lowest cost price. But
the unfortunate maker had to be content with a scraggy
sheep—and a blow. This purchase accomplished—for the
Masai never *make* shields or spears, though there is nothing
in the possession of which they pride themselves so much—
881 they returned to the kraal, and then called for an El-konono.
563 This is an inferior race kept in servitude to the Masai, for
whom they make spears and swords. They do not go to war,
and are not allowed to intermarry with their superiors.
They all speak Masai, though it is believed they have a
language of their own. In response to the call a miserable,
half-starved object appeared with a selection of most
881 murderous-looking weapons. After a careful examination
411 Moran selected a spear, with a blade two feet and a half
long, a wooden handle fifteen inches, and a spike at the end
about one foot and a half. The blade had an almost uniform
width of from two to three inches, up to near the top, where
it abruptly formed a point. A sword and a knobkerry of
formidable appearance completed his warlike equipment.

881 These important acquisitions made, our hero now pro-
ceeded to dress himself up as became his new character.
[302] He first worked his hair into a mop of strings, those falling
over the forehead being cut shorter than the rest. Instead
of the ivory ear-stretcher hitherto used, he put in a swell
[301] ear ornament formed of a tassel of iron chain. Round his
neck he put a bracelet of coiled wire, and round his wrists a
neatly formed bead mitten. On his ankles he bound a
strip of the black hair of the *colobus* (monkey) of Central
Africa. A glorious layer of grease and clay was plastered on
his head and shoulders. This completed, he donned a very
[291] neat and handsomely decorated kid-skin garment, of very
scanty dimensions, which served to cover his breast and
shoulders, but hardly reached below the waist, and thus
stood forth the complete military masher, ready for love or
war.

882 And now the great step of his life was taken. Thus far
he had lived in the kraal of the married people, and accord-
ingly had to comport himself as "only a boy." Now he
proceeded to a distant kraal in which were none but young,
unmarried men and women. To keep up his dignity and
supply him with food his father provided him with a number

[text continues on p. 250]

6: Thomson K-3 (1883-1884)1887

FL12 Masai FL12

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● 301
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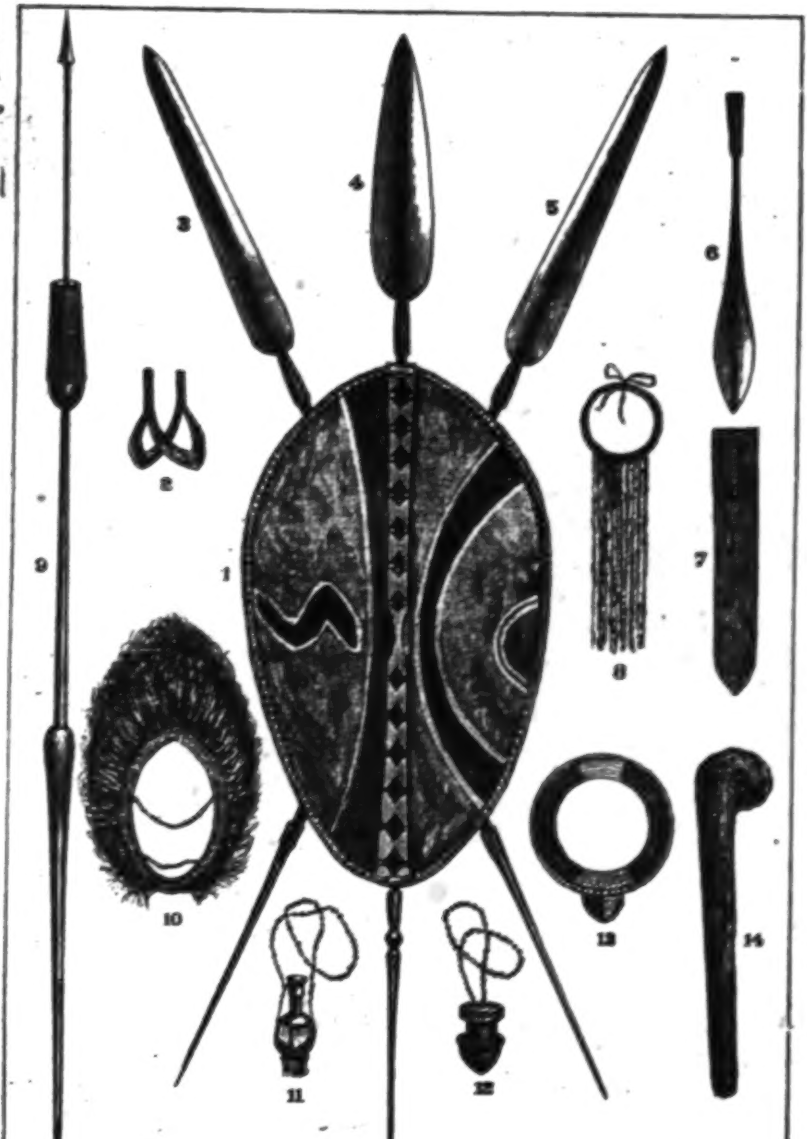


MASAI WEAPONS AND ORNAMENTS.

1. Shield. 2. Arm Ornament of horn. 3, 5. Spears of Northern Masai Clans. 4. Spear of Southern Masai. 6. Simé or Sword. 7. Skin Sheath. 8. Chain Neck Ornament. 9. Andorobbo Elephant Spear. 10. Ostrich Feather War Head-dress. 11. Ivory Snuff-Box. 12. Horn Tobacco-Box. 13. Bead Necklet. 14. Club.

[p. 249]

arm. A beaded belt confines it round the waist, leaving only 291 one limb partly exposed. Frequently it is slipped off the shoulder, and depends entirely from the waist, leaving the bosom exposed. Their ornaments are of a very remarkable 301● nature. Round the legs from the ankles to the knees telegraph wire is coiled closely in spiral fashion. So awkward is this ornament that the wearer cannot walk properly, she cannot sit down or rise up like any other human being, and she cannot run. Round the arms she has wire similarly coiled both above and below the elbow. Round the neck more iron wire is coiled—in this case, however, horizontally —till the head seems to sit on an inverted iron salver. When the leg-ornaments are once on they must remain till finally taken off, as it requires many days of painful work to fit them into their places. They chafe the ankles excessively, and evidently give much pain. As they are put on when very young, the calf is not allowed to develop, and the consequence is, that when grown up the legs remain at a uniform thickness from ankle to knee—mere animated stilts, in fact. The weight of this armour varies according to the wealth of the parties, up to thirty pounds. Besides the iron wire, great quantities of beads and iron chains are disposed in various ways round the neck.

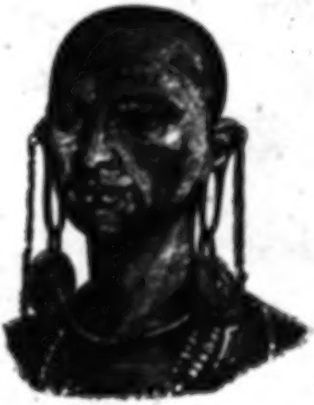
Such, then, were the people that now greeted Moran, who, 262 being a novice, had to suffer a good deal of chaff from both 884 sexes. He was, however, soon initiated into the mysteries of a warrior kraal, and had seen a bit of life. The strictest diet imaginable was the rule. He had to be content with absolutely nothing but meat and milk. Tobacco or snuff, beer or spirits, vegetable food of all kinds, even the flesh of all animals except cattle, sheep, and goats, were alike eschewed. To eat any of those articles was to be degraded [578] —to lose caste; to be offered them was to be insulted in the deepest manner. As if these rules were not strict enough, he must needs not be seen eating meat in the kraal, neither must he take it along with milk. So many days were devoted entirely to the drinking of new milk, and then, when carnivorous longings came over him, he had to retire with a bullock to a lonely place in the forest, accompanied by some of his comrades, and a Ditto to act as cook. Having scrupu- [757] lously made certain that there was no trace of milk left on [231] their stomachs by partaking of an extremely powerful purgative, they killed the bullock either with a blow from a rungu or by stabbing it in the back of the neck. They then

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

ceived from the traders, he, of course, did not keep 431
himself, but divided among his sweethearts of the kraal.

And so with war and women, life passed in happy fashion.
His demeanour was serious, and his expression ferocious, 157
though he acquired an aristocratic *hauteur* truly striking.
He showed curiosity in a dignified manner. He rarely
indulged in vulgar laughter, and smiling was hardly
possible on a face which could only be called fiendish.

He passed some twenty years in this manner. At last his 764
father was found to be on the point of death, and he was 885
sent for. Shortly after his arrival, the old man succumbed.


EAR ORNAMENTS, MARRIED WOMAN.

[301]
[304]
[593]

It was not thought necessary to recognize this common-place occurrence in any way whatever, and therefore Moran lost no time in picking up the corpse and throwing it outside the kraal. Next morning, he smiled grimly as on going out, he kicked aside some freshly-picked bones, and glanced at some disgusting hyenas slinking away, in company with marabout storks, while vultures flapped grossly overhead.

He was now sole heir of his father's herds, for his younger 428
brothers did not receive a single head of cattle, though they 885
had captured in their raids considerable numbers of them.
Any they might secure now, however, would be their own
property. Moran decidedly preferred the free and easy life of 885
the warrior's kraal, but, alas! he discovered, not that he was

885 becoming bald or developing grey hairs, but that he could
not take the regulation dose of purgative as formerly.
From this, coupled with the fact that he could not take such
liberties with his stomach, he gathered that he was not
quite so strong as formerly. We can imagine how he
would curse his luck and look fiendish on discovering this
unpalatable truth. There was nothing for it but to marry,
and become a staid and respectable member of society. He
had sown his wild oats.

583 Casting about, he fixed upon a damsel after his heart.
885 The preliminaries having been arranged—the number of
bullocks to be paid, &c.—she was sealed to him. Then an
[304] operation was performed on the damsel. Recovered from its
effects, she had to wait till the calving season, as abundance
[302] of milk is an indispensable requisite in the honeymoon.
Meanwhile, she allowed her hair to grow till it assumed the
● [301] appearance of an old shoe-brush clotted up with blacking.
Round the head she wore a band of cowries from which
depended a number of strings, forming in fact the bridal
585 veil. At last the happy day arrived, and the final seal was
885 put upon the marriage by both parties disposing of their chain
earrings, and substituting a double disc of copper wire
arranged spirally. The lady also shaved her head, laid aside
the garment of the ditto, and clothed herself with two skins,
one suspended from the waist the other from the shoulder.
Strangest of all, however, and strikingly indicative of the
fact that he had exchanged the spear for the distaff, Moran
had actually to wear the garment of a ditto for one month.
Just imagine what fun it would be in this staid and dignified
country of ours, if a young man had to spend his honeymoon
in a cast-off suit of his wife's maiden clothes. What
our friend's feelings were in this guise, I do not know,
and this veracious chronicle does not admit of conjecture.

837 And now Moran's sole idea was to rear a brood of young
885 cattle-lifters, and so that he got them, he was not very
particular as to the manner of it. He was not jealous,
[842] asked no awkward questions, and employed no spies. If
a *friend* should visit him, he was hospitable in a degree
not consistent with a high level of morality. We shall here
prudently follow his example of non-inquisitiveness; for we
might find that the domestic affairs of our friend's household
will not bear a too curious scrutiny.

885 He was now wholly a changed being—as indeed who is
262. not when he gets married? His strict rules of diet were

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

creatures, with the vultures and the storks, tore their flesh under the light of the moon. Nothing remained but a couple of grim skulls and some bloody bones when the sun rose over the grassy plain in the morning; and the young urchins of the kraal kicked them about and laughed as they threw them at one another. 764 [524]

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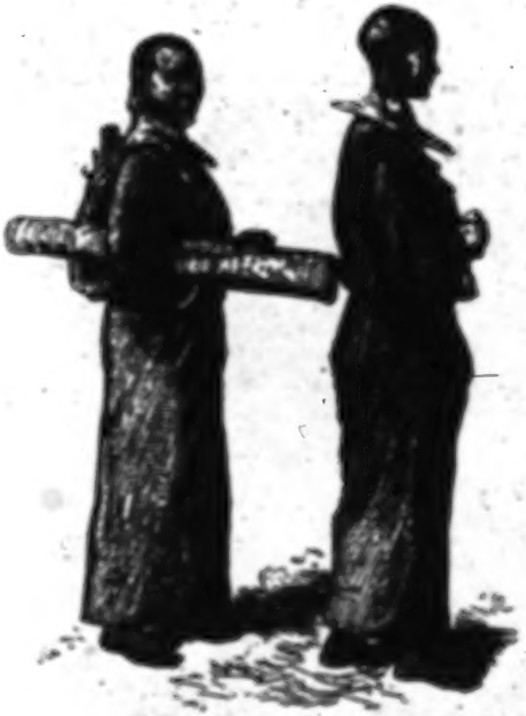

MASAI MARRIED WOMEN, BACK.

Such is the history of the commonplace life of Moran as retailed to me by men who had lived with him as boy, warrior, and husband, and for whose accuracy and truthfulness I can vouch. The next traveller will listen to the same story, and will doubtless be able to verify the main features of the narrative. 114

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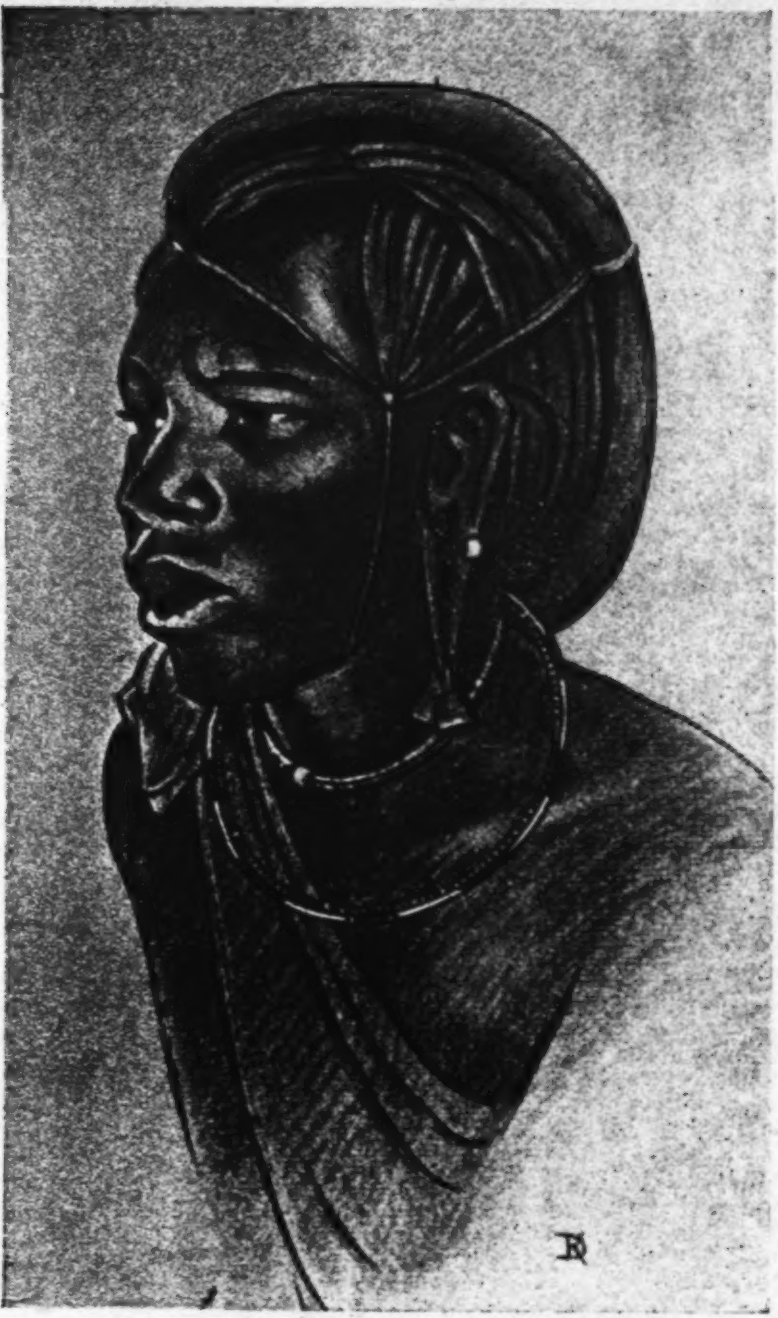

MASAI 'MORAN'
—*From a drawing by Dorothy Kingdon.*

[facing p. 4]

301
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492

ON THE MOVE — Old lady leading donkey.

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516

MASAI HERD BOY
The one-leg stance characteristic of Hamitic peoples.

[facing p.12]

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791

On left —

LAIBON MBEIYA (17)

Below—

WARRIOR IN FULL CEREMONIAL DRESS wearing lion-killer's head-dress with ostrich-plumes on spear as a sign of peace.

301
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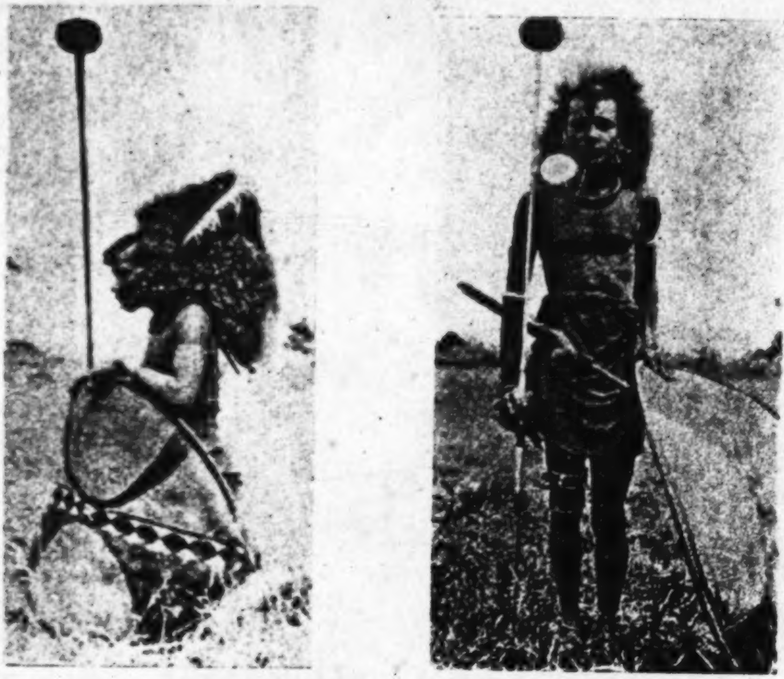
714



[Facing p. 18]

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534

SENIOR MORAN — blowing Kudu horn.

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NEWLY CIRCUMCISED YOUTH.

[facing p.30]

9:Fosbrooke G-5 (1936-1948) 1948 FL12 Masai FL12
Kisonko

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301

A PROMINENT LAIGWANAN AND TWO OF HIS WIVES,
Oltimbau ole Mesiaya of Ngorongoro area.

361

LAIGWANAN OLTIMBAU'S 'BOMA'
showing grouping of huts and cattle by 'gates'.

[facing p. 42]

10: Elliott U-5 (no date) 1948 FL12 Masai FL12
Kisonko

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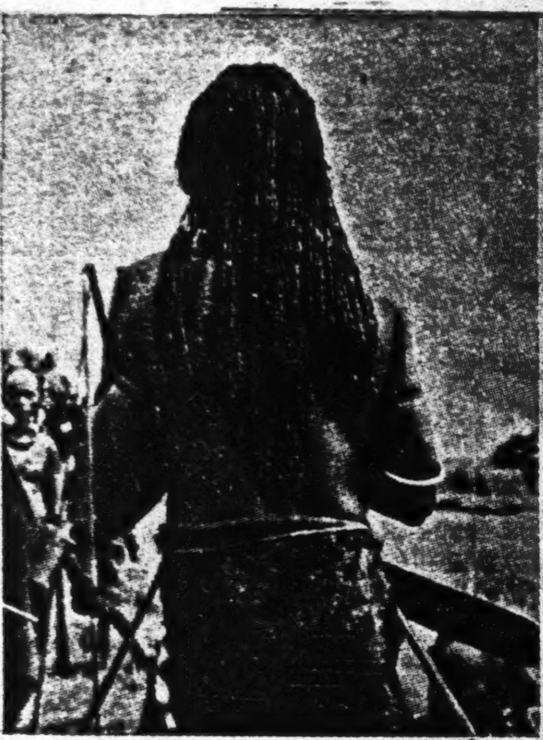
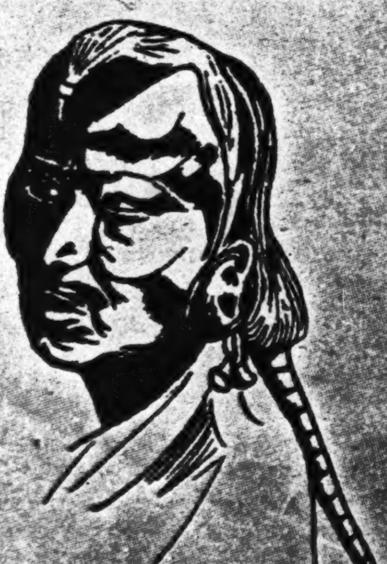
●301



HAIR GROWN READY FOR PIGTAIL.



STYLE OF PIGTAIL MOST COMMON IN NABERERA AREA.

[FACING p. 81]

(Common Trees and Wood Plants of Kenya Colony) gives the Masai name of *F. Hochstetteri* as 'Ol-edeti' and identifies 'Ol-retei' (the name used by my informants) with a small tree growing on highland forest edges called *Maesa lanceolata* Forsk. 302 [824]

(v) Fat, sheep fat for preference, but otherwise the best bovine rib fat. [237] [386]

(vi) Red ochre (ol *Karia*).

(vii) Ornaments, usually comprising a metal clasp, wire bangles usually strung with coloured beads (*engiok*) and double-lobed copper weights (*esekerwa*). [301]

The method is as follows: The hair is grown until it hangs on the shoulders, that is, about nine inches long. This it does naturally and only in exceptional cases has to be eked out with cow hair. During the growing period the hair usually remains in a mop, but occasionally is braided into short pigtails.

As soon as the necessary length has been reached, the hair is parted transversely across the top of the head, that is at right angles to the European fashion. The largest portion, that at the back of the parting, is painstakingly twisted by hand into braided strands which are then grouped round the end of the 'siteti' stick or sticks (according to the number of pigtails to be worn) and lashed on with the gut string. The stick and hair ends are then bound neatly with the sheep skin strip so as to taper to a point.

The hair in front of the parting is divided into three equal portions and braided. The ends of each portion are bound together with gut string. The two side pieces which fall in front of each ear are then tied together by a cord under the chin, tight enough to hold them flat against the face. The central forelock' is finished off with a metal clasp.

If the warrior wishes to wear the ultra-smart 'helmet' style, the single pigtail is brought forward over the top of the head and its tip bound to the tip of the 'forelock' but as the pigtail stick is pliant and would therefore pull the forelock up, the latter is bound down by a further cord, passing across the forehead and tied at either end to the tips of the 'side-locks', which as we have already seen are firmly tied down to the face by the chin cord. As soon as the pigtail is securely fastened in the ridge position, the whole coiffeur is liberally coated with fat, tinted with red-ochre, and the 'helmet' effect is complete. [237 386]

The wire bangles with coloured beads pass through the top of the ear, and the copper weights are of course suspended from the earlobes, which have been carefully lengthened during many years of youth — initially by the insertion of wooden plugs. In extreme cases the ear lobe has been so stretched that if it is desired to get it out of the way, it can be hitched right over the crown of the head onto the opposite ear! 301 304

Those candidates who are eligible to take part in the ceremony assemble on the day fixed for the proceedings. They come from all parts of the Masai country, north, south, east, and west, as there is only one ox-seizing ceremony in the whole of Masai country before a new age-group proceeds to initiation and circumcision. They wear ordinary everyday dress and carry sticks. The ox is brought into the village by the elders in charge of the ceremony, and the boys are lined up some distance away. A signal is given, and immediately the boys race to the ox, each boy endeavouring to get a firm grip of the ox's horns or of the hump. As soon as two boys have succeeded in gripping these parts firmly, all those boys of the same clan protect him with their sticks, while all the others endeavour to force the boys to release their grip. Should they do so and should boys of another clan succeed in taking their place, they in their turn are attacked by the other clans and defended by their own. After a time the elders stop the contest, and those who succeeded in keeping their grip are greatly lauded. The two boys who actually held the horns and hump respectively will be renowned for their success for the rest of their lives. It is a recognized thing that during the contest very many individuals receive more or less serious wounds. 881 561 [484] [614]

As soon as the contest has been stopped, the ox is slaughtered and eaten by all present at the ceremony, and the hide is cut up into small strips, in each of which a hole is cut, and a strip put as a ring on the middle finger of the right hand of each of the boys who participated in the contest. If any skin remains over after each boy has been thus decorated, it is cut into a long thin thong, which is given to a boy candidate of the Lukumai sub-clan (*i.e.* the sub-clan who provided the ox). This boy is called *oloboloooi elegeteng*. This thong must never be lost or parted with, but the small strips of skin placed on the boys' fingers must be removed a day or two later and thrown down in that part of the boy's mother's house where the calves sleep. [301] [230] [614]

When this ceremony is over the boys go to their own homes to await their turn for circumcision.

Circumcision.—The candidates are not circumcised in groups at local centres, but individually at their own homes, and as the number of operators is limited, candidates may have to wait for anything up to two years before their turn comes. The operators travel from district to district, visiting all the villages where there are candidates, and circumcising them at their own homes. During the interval between the end of the ox-seizing ceremony (before which none of the candidates may be circumcised) and the time when his turn to be circumcised arrives, each boy goes back to his cattle-herding and carries on with the normal routine life of an uninitiated boy. 881

The operators who circumcise the boys are never true Masai, but invariably "Wandorobo" living in Masai country, but no explanation of this could be obtained except that it had always been so from the beginning. [563]

881 As only those candidates who belong to a given village may be operated on in
that village, it is seldom that there is more than one circumcised at a time, but
should there be two or three candidates belonging to a single village they would be
circumcised together on the same day at the same time. There is no elaborate
ceremonial accompanying the operation or preparatory to it. A boy will continue
herding his cattle until the late afternoon of the day before that fixed for his circum-
[302] cision. He is then fetched back to the village and has his hair shaved off by his
[292] mother, and has new sandals and a new skin dress given to him. This dress must
be made of the skins of four rams sewn together, and will be worn the following
day during the operation. The actual operation takes place next day, either early
in the morning or in the middle of the day. If it is in the morning, the cattle are
kept in the yard until the ceremony is over, but if it is in the middle of the day the
cattle must be brought into the yard and kept there during the ceremony, for it is
[231] absolutely essential that the cattle shall be in their enclosure during the whole
of the ceremony. Sheep and goats are not included in this rule. The boy (or boys)
sits on an ox-skin in the courtyard in front of his mother's hut wearing his new
[304] ram-skin dress and sandals, and the operator performs the operation with a special
[413] small knife without any elaborate ceremonial. The boy then retires to his hut to
convalesce. A fat ram is killed for the patient, who is fed on meat boiled in fat and
[262] on plain cold fat, "so that he may get well quickly." After about five or six days the
other boys in the district who have already been circumcised and have recovered,
call for the boy, and he joins their band for the period of their novitiate.

881 *The Novitiate.*—The period of novicehood varies in length of time, as a boy
561 must remain in the novice stage from the time that he is circumcised until every other
candidate has been circumcised too. Usually a period of about two years elapses
between the time of the bull-seizing ceremony and the time when the last candidate
[884] has been operated upon. Then the group undergoes the hair-shaving ceremony
which marks their transfer from the novice stage to the warrior stage; thus, the
last few to be circumcised may only have a few weeks in the novice stage,
while others may be about two years in that stage. During the novitiate,
there are certain rules and regulations which must be observed by the novices.
They wander about the country in bands armed with bows and bird-arrows
visiting more especially those villages where they hear that fresh candidates have
just been circumcised, and enlisting them in their groups. During the whole
[834] novitiate period the novices must not cut their hair at all, nor may they indulge in
[302] any form of sexual intercourse, nor may they use red ochre, but only plain fat on
their bodies. They are required to shoot as many birds as they can, and to
[223] skin them and stuff them roughly with grass, and tie them to their hair as a
[301] decoration. More and more skins are added to this head-dress as the weeks go
[237] by, until at length a boy has a complete wig of stuffed bird skins. Certain birds
must on no account be so used, notably birds such as pigeons, doves, and

are often called *I-Sipolio* or *'Laibartan* (*see* Hollis, p. 298, Pl. XIX). They shoot at 561
girls with wax-headed arrows, and a girl who is shot must then give the novice a 178
ring, which is usually, if not always, of a special type, being very much curled and 301
twisted. The novices must observe the following rules :—

They must enter the village before the cattle every evening.

Must not drink blood or cut meat or touch it with the hand.

Must not wash.

Must not have sexual intercourse with girls (this is not kept strictly).

Must not fight or be struck by anyone. Anyone who strikes a novice must put milk on his head.

Must not go out in the day time without the head-dress of stuffed birds.

O-Singolio, plur. *I-Singolion*, is the general word for any dance. (Cf., 535
p. 191.) 192

Warriorhood.—The Age-group system plays such a large part in the tribal organization that I will deal with it in detail.

A right-side circumcision is called *E-Murata e tatene* = the circumcision of right. A left-side circumcision is *E-Murata e kedyanye* = the circumcision of left.[1]

Each of these groups is called *Ol poror*, an age-group. Each age-group takes a temporary name soon after circumcision and receives a new one at its *E-Unoto* ceremony. For example, the present age of Purko warriors was called *Il-Tiegi* prior to their *E-Unoto*, when they took the name of *Il-Salaash*.

A right and a left age-group together form a larger group, which I shall refer to as a generation in contradistinction to an age. The term for a generation is *Ol aji*, but it is also often loosely designated as *Ol poror*.

Speaking generally, each section has a different name for its warrior age-groups. The exceptions are (*a*) Loita and Siria. (*b*) Kabutei, 'L Odokilani and Matapato, who respectively share a single *E-Unoto* ceremony and therefore have age-names common to their respective groups.

The generation names emanate from the Kissongo in Tanganyika Territory 184
and are common to all the Masai. They are given soon after the warriors of the 552
combined ages have become elders. Thereafter the age-names tend to fall into disuse and be replaced by the generation-name.

A large number of names is given in Hollis, p. 263, but forms an indiscriminate mixture of age- and generation-names.

In the following table I have confined myself to names in everyday use in order to avoid errors and make for simplicity.[2] It will be noted that several sections do not have a left-side circumcision. In the remaining sections the right side is more popular than the left.

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[1] I do not know the origin of the terms "right" and "left."

[2] For other generation-names *see* History, *infra*.

775 The Masai know nothing of a life after death, but it is thought that *Laibons* may live on in the form of black snakes.

768 If a death occurs in a hut it is not evacuated until the village moves in the ordinary way (the Masai being nomadic, seldom stay for long in one village). If, however, the village only moves to a new site close to the old one, the family in which the death has occurred must move further away and remain away for two or three months.

789 If a woman has lost her eldest male child she binds a few turns of iron wire below the knees of her next surviving son, in order to make him look like a girl[1] that death may pass him by. A man still wears these coils of wire even when he is old. Such a man is nicknamed *Ol o segingei* (the man of the iron wire).

765 If the head of the family dies a white or a black bullock is slaughtered, and the people smear the fat from the front of the ribs on their bodies and on the garments of the deceased.

757 *Sickness and Medicines.*—The Masai have their treatment for numerous diseases. Members of the Il Darsoero clan appear to be the most skilled in medicine. They have often shown me herbs which they use, but I have for the most part forgotten the Masai names for them, and lack of botanical knowledge prevents me from giving their scientific names. Such Masai as understand the use of herbs have never shown any reluctance to tell me about it.

Sheep's fat plays an important part in nearly all their medicines. For instance: (*a*) If a Masai is bitten by a mad dog (disease called by Masai *Nang'a gotok*, presumably rabies) a sheep must be immediately slaughtered and the fat boiled with bark of *Il Kiluretti* trees. The sufferer drinks this mixture and his skin is smeared all over with the contents of the sheep's stomach. This is said to be a certain preventive if done at once. I described the treatment in greater detail in an appendix to the Narok District Intelligence Report for April, 1929, and it is probably still on file in the Government office.

(*b*) *Anthrax* (Masai *Enderit*).—When this disease appears as an external sore a sheep is slaughtered and the sheepskin is bound round the affected part. The patient drinks the fat of the sheep. He must on no account be allowed to drink water or milk, and if he does so he is almost certain to die. This disease is fairly common among the Masai, but they usually recover from it. In the opinion of some Europeans the Masai treatment is more efficacious than ours.

273 *Honey Wine* (Masai *En-Aisho*).—This is much used at religious ceremonies and other occasions of importance. It is a very pleasant beverage. To make it, honey and water are mixed in about equal quantities in a special gourd called *E-Mosori*, literally "the egg." To this are added the dried fruits of the Sausage

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[1] Because girls wear leg ornaments of iron wire.

Journal of the Royal Anthropological Institute, Vol. LX, 1930, Plate XIII.

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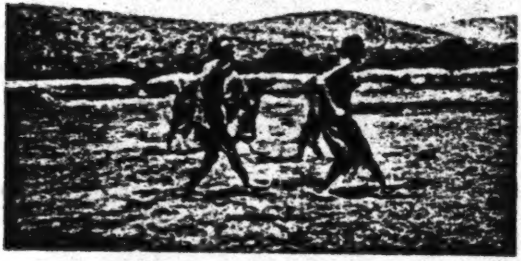
FIG. 1.



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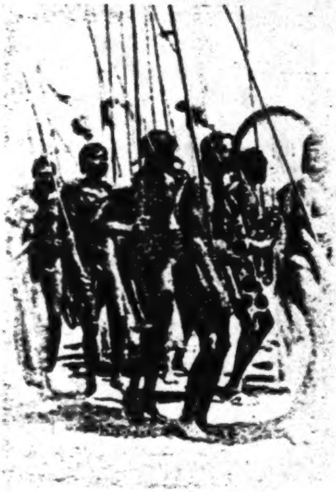

FIG. 2.

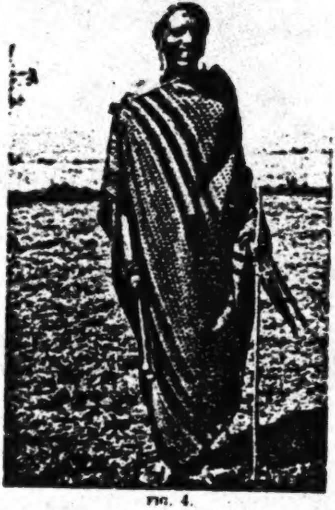

FIG. 4.

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FIG. 3.

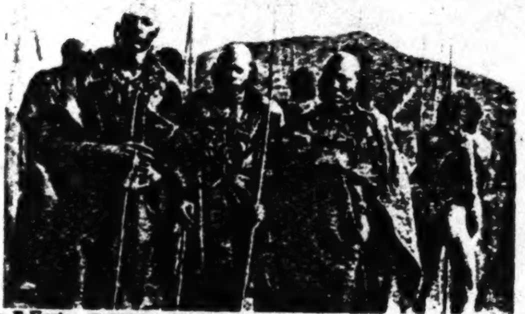

FIG. 1.—*Loita E-Unoto.* WARRIORS DANCING IN THE MANYATTA. HUTS IN BACKGROUND.
FIG. 2.—*Loita E-Unoto.* WARRIORS DANCING.
FIG. 3.—*Loita E-Unoto.* OL-OTUNO, OL-OIBER ENGÂNE AND 'L-AIGWENAN (LEFT TO RIGHT), WITH O-SINGIRA, HUT IN BACKGROUND.
FIG. 4.—GEOGI WITH THE METAL CLUBS OF HIS FATHER AND GRANDFATHER.

FURTHER NOTES ON THE MASAI.

[P. 466-A]

Journal of the Royal Anthropological Institute, Vol. LX, 1930, *Plate XIV.*

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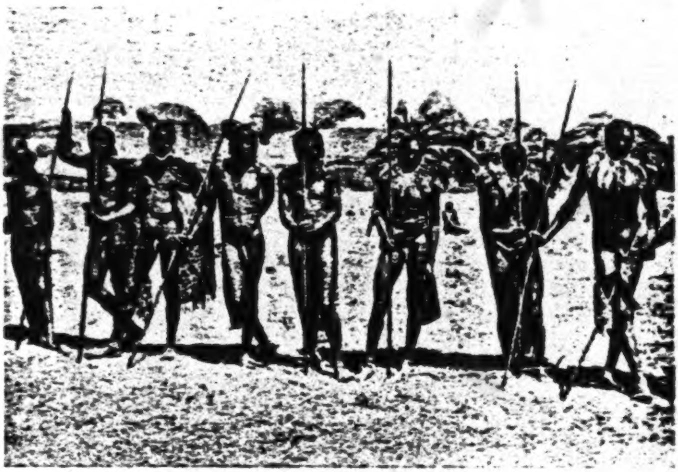

FIG. 1.—*Loita E-Unoto.* WARRIORS WITH OSTRICH FEATHER HEAD-DRESSES.

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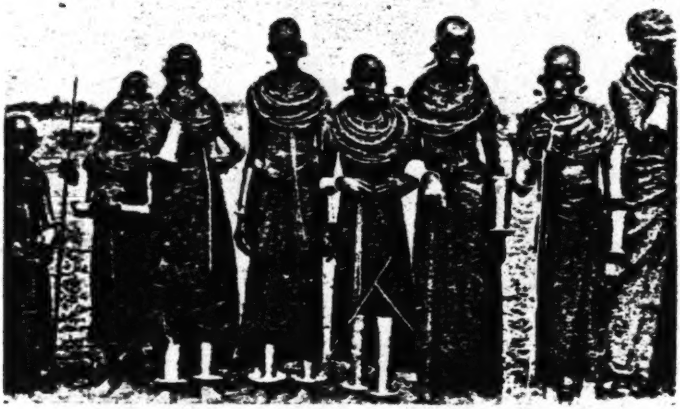

FIG. 2.—*Loita E-Unoto.* UNINITIATED GIRLS.

FURTHER NOTES ON THE MASAI.

[P. 466-B]

631 chief; but in that year it was recognized that he was in fact no such thing, and the
native administration was reconstructed with 14 Native Councils, one for each
648 division (Il-Purko, Il-Damat, etc.), to replace the original council of the *ol-osho*.
These Councils were composed of *il-aiguenak*, elders, and senior warriors; and the presidents of each formed a Central Masai Council which met twice a year. Under the Councils were 46 headmen, some of them *il-aiguenak*. The Reserve was divided into nine locations, the numbers of headmen varying according to the population of the locations. In 1930 these Councils were replaced by a Native Tribunal and an Appeal Tribunal in each of the two administrative districts, Narok and Kajiado, into which the Reserve was then divided. The headmen were divided into two grades, headmen (styled chiefs) and sub-headmen.

In Tanganyika, the laibon was at first regarded as the head of the Kisonko; but since this recognition proved unsatisfactory to the people themselves, a Masai Council was formed as Native Authority, consisting of headmen and elders, but possessing only advisory powers. Later, a local council was set up in each area with representatives of age-sets and clans on it; representatives of each local council sit on the Masai Council. There are 41 paid headmen.

SOURCES: Krapf, 1854; Thomson, 1885; Hollis, 1905; Merker, 1910; Whitehouse, 1933; Fosbrooke, 1948, and personal communication; Hailey, 1950.

MAIN CULTURAL FEATURES

CRAFTS

Housing

The Masai hut, *enk-aji*, pl. *ink-ajijik*, is a low structure with a flat or flattish
342 roof. It is made of a framework of poles which are bent over and tied together.
361 The interstices are filled with grass or brushwood, and the whole, including the top,
is plastered over with mud and cow-dung. In wet weather hides are laid on top to keep out the rain. Huts are not isolated, but are grouped together in kraals. (See above, p. 107.) The huts of the agricultural Il-Tiamus have thatched roofs of the normal East African pattern (p. 111). A temporary skin hut called *ol-gobor* is used for a temporary halt where pasture is poor.

Dress and Ornaments (Traditional)

714 Warriors wear a small calf- or goat-skin cape tied over one shoulder, and a
small back apron of skin fastened to the belt. Their battle-dress consists of a head-dress of ostrich feathers or of lion-skin, a cape of vultures' feathers, a cap made of a goat's bladder, a calf-skin garment, leg-ornaments of monkey-skin, and a piece
● [301] of goat-skin fastened to the belt. The distinctive warrior's ornament is the horn
arm-clamp called *e-rrap*, which has two points sticking upwards and is worn on the upper arm. Warriors also wear ear ornaments, necklaces, bracelets, and leg-bells. A type of garment called *en-toros* is worn by warriors on certain occasions: Hollis says when going on a raid after electing an *ol-aunoni* (*ol-otuno*); John Tombo ole
291 Mbaei, when they go on a raid after making a vow to conquer or die. Elders wear
[556 skin garments fastened over one shoulder; rich elders wear ivory arm-rings. Boys
wear a sheepskin.

301] Married women wear a skin cape and a skin skirt held in place by a broad belt.
They wear coils of iron wire on the arms and legs, often on both the upper and
291 lower arm, and from knee to ankle. All married women wear flat discs of coiled
301 iron wire, *i-surutia*, hung by straps from the ear-lobes (like the Nandi *taok*), and
some wear wide collars made of coiled iron wire which stand out round the neck, and are about 6 or 8 ins. wide. They also wear a profusion of necklaces and neck ornaments. Girls wear skin garments tied at the shoulder and fastened round the waist with a belt. They also wear coils of iron wire on the arms and legs, and necklaces.

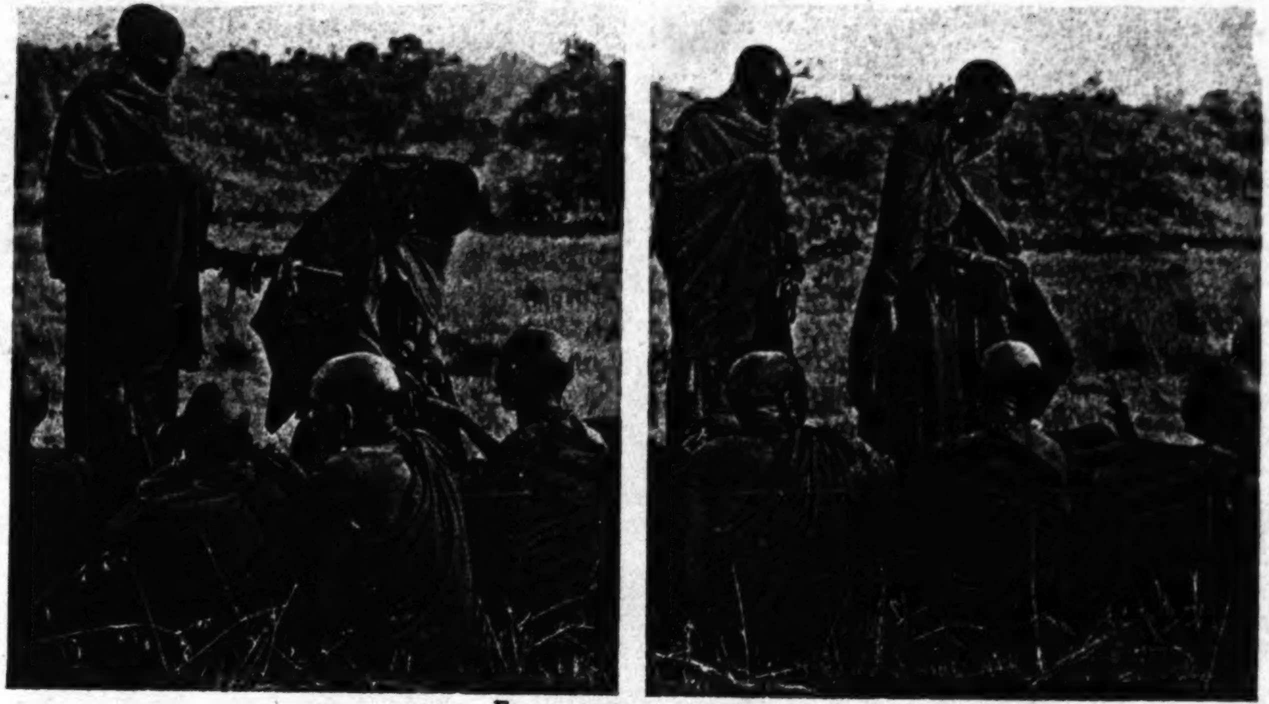

FIG. 3. THE HIDE STRIP

(a) Hide strip is placed on middle finger of right hand; (b) Muran *admires his ring.*

[p.191-C]

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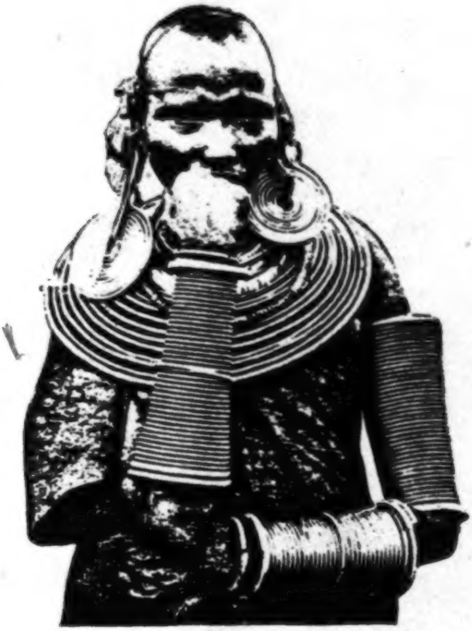

Emil Müller phot.

Ill. 1. Masai woman from below Kibongoto.

177 That various customs of theirs and words of their language also
found entry among the Negroes follows automatically.

619 While some travelers recognize at least a certain relationship
144 between the three branches, others claim to have observed such
142 great somatic differences between them that one might be doubtful
114 about their racial unity and ask oneself whether the Wadoróbo and
the Wakuafi of certain colonies should not be counted among the
Negroes. This error is explained by the fact that those travelers
have come into contact with them only superficially, /12/ drew
conclusions going too far from isolated individuals to the generality,
so that they regarded the Wakuafi, strongly mixed with Negroes,
as pure, and Negroes strongly mixed with Masai blood as Wakuafi.

/12 cont./

619 142 144 In connection with the somatic view of the three Masai branches[1] the following is to be considered. The band that immigrated last, the true Masai, have kept themselves quite pure as a race. They [727] practically never subscribed to the kidnapping of women and chil- [171] dren in war, otherwise customary everywhere in Africa, they did not [582] marry Negresses and did not take Negroes into their community. [563]

291 • 301 142

Fonck II phot.

Ill. 2. Three Masai women.

619 142 144 Therefore they most clearly show the racial characteristics peculiar to the Masai people. The same was true of the Wakuafi until the [178] time when they became sedentary. Then, however, they needed [361] not only replacements for their lost cattle, but also many hands trained in the cultivation of the soil. For this reason on war expe- [727] ditions they dragged off, not only the livestock of the enemy, as before, but also the women and children. The degree of mixture between Wakuafi and Negroes is very different in the individual

[1], [i.e., the Masai, Wakuafi and the Wandorobo --Analyst]

/14 cont./

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Ill. 3. Young Masai. 2 and 4 pure-blooded, 3 mixed with Negro blood, 1 doubtful.

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The Wakuafi protected what remained of their livestock by giving up their roving life, whereas the Wandorobo, by sacrificing their herds, were able to continue their fancied nomadic life as hunters; and neither of them needed to forgo the meat diet.

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/15/ Even though, in general, one should be very careful in ethnology about drawing conclusions from linguistic bases, it seems permissible here, on behalf of the three branches' belonging to one people, to point to their language as well.

As a matter of fact, we find the same language among the Masai and Wakuafi, with the limitation that for the latter, with the great number of Masai dialects, sometimes this one, sometimes that one is their own, according to the location of their area, whereas the very widely ranging Masai probably understand almost all the dialects. In addition, for the Wakuafi, in places, according to the degree of their mixture with Negro tribes, a language of the latter's is more or less familiar. Of the Wandorobo, the El gasurek speak only the language of the Masai, whereas the Asá and

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619 /30 cont./
791 understand what such a success meant. Mbatyan demanded thou-
727 sands of workers, and they moved obediently, in endless long lines,
466 men, women and children, toward the steppe area of Kisongo, lying
[466]

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Merker phot.

175 Ill. 4. Zendeo, the present chief of the Masai.

619
791 west of the mountain, where the mighty one resided, like his
727 ancestors. There they had to dig a long water channel, whereby --
466 a further particular humiliation -- the men had to work in rank
[462] and file with the women. Encouraged by these and other successes,
175 the Masai became more and more arrogant, and they extended
648 their war expeditions farther and farther. It was not only the
721 Negro tribes of the interior who had to suffer under their lust for
robbery and murder, they even penetrated into the immediate
hinterland of the coast and directly approached the coastal cities
of Mombasa, Tanga, Bagamoyo, and others.

175 The belief in the magic means for healing purposes which
791 Mbatyan gave those seeking help, and whose chief ingredient
755 quantitatively was the vanilla-scented, pulverized wood of the
ol mogongora liana, was so deep-seated in the people /31/ that
it was often supposed to have actually brought to the people

/25 cont./

342 small pens built beside or on the hut. The door opening of the hut is closed off at night by means of a neat's skin hung over it or a thorny branch dragged in halfway.

361 /26/ The individual huts are very close to one another. The space between two of them amounts to scarcely half a meter, so that in the evening the entire ring of huts seems closed except for the entrances.
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361
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(233)
For protection against wild animals and enemies, the kraal is surrounded by a stout barricade of thorny acacia branches, with which the entrances are also obstructed after the livestock has returned from pasture. In the place enclosed by the huts one finds a ring-shaped thorn-barricade in which the livestock stays during the night: large livestock, calves, and small livestock

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Ill. 7. Masai hut. Plastered with cattle dung.

/39 cont./

352 [322] 412 (ol origa, el origasch), on which people sit to eat. The stool is made out of one piece, in that one first roughly hews the block with an ax and then carves it with the knife. A few cooking spoons (en giligo, 'n giligoni) (1),

[192] 1. Formed from the Dschagga /Chagga/ word giligo; the Masai do not have a word of their own, since they were unfamiliar with spoons in former times.

stirring sticks for thick porridge (ol gurtet, el gurteta), whisks (Fig. 13), 1 ax (Fig. 14) (en dólu, 'n dolú), and a couple of knives (Fig. 15) (ol alem) complete the kitchen equipment. Nowadays

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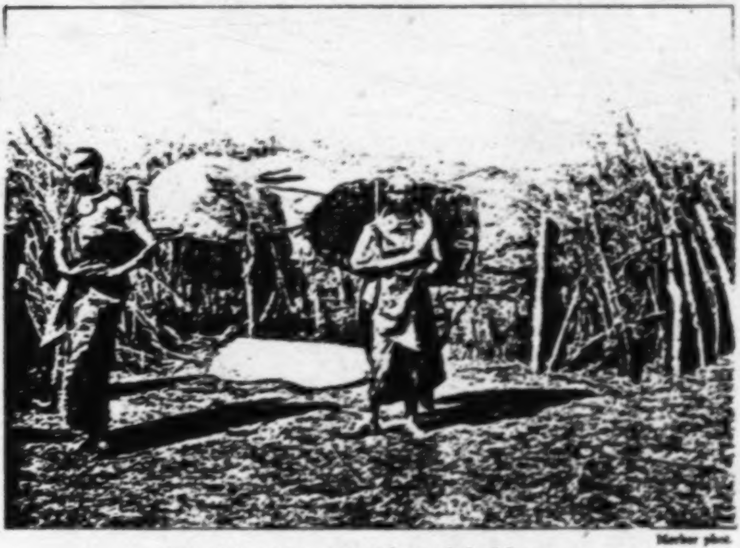
Merker phot.

Ill. 14. Woman with pack holder.

412 [237] spoons (formerly only the sticks and whisks) are also carved out of wood by older people. The whisk has various shapes; sometimes it consists of a stick on whose lower end is stuck a vertebra from a

/51 cont./

845 wife of her husband; often, however, she also nurses both herself.
[301] Soon after birth the twins receive a leather cord trimmed with cowrie
shells hung around their necks, an expression of paternal pride, so
that everyone will immediately recognize the child as belonging to
[203] a pair of twins. To be sure, the Masai living in a circle of two to
three days' march are well acquainted with each other and are immediately informed of every bit of news through the constant intercourse between the individual kraals. "Every Masai coming from
farther away, however, upon seeing a child unknown to him, always
asks first of all: "Who is his father?" The birth of triplets is said not
to occur. After the birth of a deformed or dead child, the young
mother is beaten by the women of the kraal and the father overwhelmed with abuse from the other men. The woman is punished
[843] because it is assumed that she practiced sexual intercourse in far advanced pregnancy and through that injured the fetus. But then an
[784] unnatural birth or a stillbirth is also regarded as a punishment of God
for a sin, especially as one directed against a relative, a fellow
lineage or tribal member, be it through inflicting an injury or
847 neglecting a bond of friendship or love. They admit the killing
of newborn children only in case the child comes into the world
very frail or was conceived out of wedlock by an old, sick man.
There can be no doubt, however, but that they also kill deformed
children immediately after birth, for one never sees cripples among
them.

844 During the birth process the women of the neighborhood have
streamed together in front of the hut of the woman in childbed, in
order to bring her milk or also flour. First of all the other wives of
[626] her husband hasten there, as well as the women of her kin, her
lineage or tribe. Good /52/ breeding demands it of them and they
comply in order not to be subjected to the mockery and abusive
language of the others. When the child is brought into the world, the
women of the kraal sing and dance, in order to thank 'Ng ai for the
successful birth, for which they receive an ox from the father of the
newborn child, which they immediately consume outside the kraal.
The next day a second ox is slaughtered, at the consumption of which
000 any guest is welcome. In the lineage of the El kiborŏn every newborn

/52 cont./

854 the ground. The father almost never carries the child on his arm,
but only picks it up now and then /53/ for a moment. As soon as the
child cries, even at night, the mother, or in her absence another
[533] woman, gives it the breast. If this does not help, one tries to quiet
the little one or lull it to sleep by rocking it in the arms or by singing.
539 854 533 One such familiar lullaby is the following: oh, jejai, tobolo l
airorie baba telai l eṅg an ai kitok ai; in free translation: Oh, you
my little rascal, I say to you, grow and become big in my big kraal.

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Merker phot.

Ill. 15. Masai woman with child on her back.

Another song, which, like most songs, first originated during the singing and refers to recent events, runs roughly: "What then do these El mulelyan want here (two women belonging to the tribe of the El mulelyan were standing nearby), they who did not bring the woman in childbed (that is, in this case, the woman singing the song) anything to eat? The Mulelyan are fools because they are not pleased about the children. In the future the woman in childbed will have to sit down in the shade in order not to feel so hungry, or she will /54/ have to ask for food in the kraal of a warrior who brought home booty from a war against the El datua." In the last words there is mockery insofar as the brother of one of the two El mulelyan women, along with other warriors, had been recently driven back by the El

/*57 cont.*/

553 lacking such, some older man of her lineage or tribe, gives it to him. The festival that is celebrated in this connection is very similar to the one described above at the first name-giving, but considerably more sumptuous. It is never lacking, whereas the other one is often omitted.

He receives his next name as a warrior, after his return from a campaign in which he has killed or seriously wounded one or more enemies. /*58*/ In full battle array, but without weapons, the [914] [535] warriors assemble toward evening in their kraal; they squat together, with a large number of young girls standing around, while those of them who are to receive the warrior baptism perform war dances with astonishing endurance, spear and shield in hand. After the new names have been agreed upon and have been called out to the ones concerned, they are celebrated in improvised texts. The names refer to warrior virtues, military events, or even costumes that the ones honored today wore on the last campaign. This festivity is repeated on each of the next four or five days in a neighboring kraal, to which the ones newly named wander with a number of their comrades and a crowd of young girls. Thus the new names quickly become generally known and familiar.

551 Names that the mother or father give to their small sons, besides the ones previously mentioned, are the following: Kaiga = the long one who can reach up high; Leseṅga, from *es segeṅgeī* = iron wire; Masagga, after the like-named area; Jăkŏn, after a former chief of this name; Bartelīto, after the cloud of dust that the cattle stir up while being driven, may the son acquire so many cattle that their cloud of dust is very great; Ol oṅgoscho = pesa, the copper coin commonly used in East Africa and worth two pfennigs. For a time it was [301] very popular among the Masai as an ornament and was worn on a small chain or on wire in the upper rim of the ear; Lebeleb = thick lip. Names that boys received as principal names at the age of four or five are: Lassawoi = the clever one; Kohoge or Sabug = the fat one; Narondari = the goat-milk drinker; Araījo or Matanje = darling; Ngaije = given by God; Nasilani, after a tree called *silani,* whose

/61 cont./
881 question for the next circumcision period. These choose for this,
as the site of the festival, a recently built family kraal, which is
[292] then designated as eńg ań 'n aibage 'l aijok. Decked out with a
[535] costume in imitation of the warriors, but without weapons and, instead,
[533] a long stick in the right hand, the boys amuse themselves
with dance and song in the vicinity of the kraal. When they crowd
into the kraal after the first dance, in order to moisten their parched
throats with milk, they are /62/ sprinkled with honey beer by an old
man standing at the entrance and congratulated with the words: en
dobollo, en daret ijōk, en dabo loscho, that is, roughly: may you
become ever more numerous, make us rich, and bring prosperity to
the country. During the festival the boys choose a spokesman or
speaker (ol aigwenani) from their midst, whose task is to train them
in comradeship and corps spirit. When the festival has lasted two
days, the boys move into the various neighboring areas in order to
881 repeat it there. In this way an eń gebāta often lasts a month. It is
842 also to be mentioned that very many women appear at these festivals,
and especially all who have up to then remained barren. The
former appear in part as mothers of the celebrating boys, in part
as companions of the barren ones, and the latter for their part come
in order to have themselves pelted by the boys with -- fresh cattle dung,
because through that they will become fruitful, according to a conviction
881 prevailing generally among the Masai. In each of the following
four to five circumcisionless years ('l ari otudunyeki 'l aijok) a
[231] similar festival is celebrated. It should be mentioned further that the
cattle whose meat is used to feed the participants at the eń gebāta
festival are not killed, as is customary, by a stab in the neck, but
rather by suffocation.

Let us now consider the circumcision festival:

• [301] A few weeks beforehand one already sees the boys, adorned with
as much ornamentation as possible, singing and dancing every day in
their own and the neighboring kraals, through which they express their
joy over soon being able to enter the privileged standing of the
[302] warriors. On the day before the operation the boy's head is shaved,
and the hair is thrown under the bed of the children in the maternal
[292] hut. The boy takes off his skin cape and ornaments and dresses himself

881 /63 cont./
[626] trample underfoot. The one now scorned had also wanted /64/ to
[152] regale guests with it on that day, but no one came to him whose son
showed himself to be a tŏrŏnō. While the old people, as long as
[535] there is something to eat and drink, are only interested in that, the
[533] warriors, already early in the afternoon, start to dance and sing
with the young girls and amuse themselves in this way into the night.
Not until about ten o'clock do they go back to their kraal, to which
the girls presently follow them, after they have begged for a little
more milk, which they take along to their lovers. /Ill. 18 appears
here./

[758] The circumcised boys, soon after the completed operation, went
into the huts of their mothers and stayed there for seven days, until a
superficial healing of the wound has taken place. In order to hasten
this, they are particularly well cared for and are given only milk,
blood, and meat. During the following period, until complete
[411] healing, they roam in small bands with bow and arrow -- they do not
[223] use the ordinary bows, but ones only about half as long, made only
for this occasion: the arrows used with them have a wax ball at the
tip -- through steppe /65/ and forest, in order to shoot small birds,
the skins of which they string by the beaks on a cord, which they
place garland-like around forehead and occiput. Between the bird
[301] skins the es sibolio (sing. os siboli) -- as the newly circumcised ones
[302] are called during their recuperation -- stick an ostrich feather on
each side of their heads and paint their faces with white clay (en
doroto). On the first day they go out, they slaughter a white goat-
[262] buck on the steppe. After they have roasted and eaten its meat,
they throw the gnawed bones into the fire. This meal is called ol
gǐne l ol benek (ol gǐne = the goat buck, ol benek means the tree
with whose branches they make the fire). Every evening after their
excursions they return to the kraal and to the huts of their mothers.

881
591 As soon as the young girl, who until then has lived in the warrior
kraal in the most unrestrained freedom, concludes from certain

[TEXT CONTINUED ON PAGE 86]

18: Merker--85 G-5 (1895-ca.1908) 1910 FL12 Masai FL12

/Illustration from p. 64 of the original source./

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Kerim phot.

Ill. 18. Boys just circumcised = es sibolio.

/65 cont./

881 591 indications that she is about to become a woman, she returns to her

142 291 • 301

C. G. Schillings phot.

Ill. 19. Young Masai girls.

881 [591] mother's hut. If several girls of the kraal are in the same situation, the mothers agree /66/ on a definite day (1)

[613] 1. The circumcision of the girls belonging to the El kiborőn always takes place on the 24th day of the Masai month.

for which they then secure an old woman experienced in circumcision. Otherwise they wait a few more weeks; perhaps a girl who is ready will still be found, since one need not necessarily wait for the aforementioned indications, or, if by chance a circumcision of the boys is about to take

/66 cont./

881 place, they wait until that day. Shared pain is half the pain, and a certain coyness is part of good breeding among the brown Masai maidens too. The circumcision of boys and girls on one day takes place at different spots, and, while no female creature may come near the boys' place, so too no man or boy may enter the hut where, in the presence of her mother, the daughter is circumcised. [302] → On the day before the latter's head has been shaved and her hair tossed under the skin of the bed. [301] [292] → She has removed all her ornaments and has clothed herself with a long apron (ol gĕla, el gelani), which her [752] → mother has made. The latter is now trying /67/ to make the parts coming into question numb [291] [301] [142] ← with cold water and, during this, encouraging her little daughter [304] [412] sitting on the ground with beating heart. The operation is a simple excision of the clitoris and is performed with a sharpened piece of sheet iron (ol moronja) such as is used to shave the head. [752] Then the small wound is washed with milk, which, together with the blood shed, seeps into the ground. A blood-stanching agent is not used here either. Until complete healing the girl remains, as es siboli (pl. es sibolio), in [301] [302] the hut of her mother. Instead of the bird skins and ostrich feathers that the boys put on, she wears around her forehead a ring plaited out

Jos. Deeg phot.

Ill. 20. Half-grown Masai girl.

/67 cont./

881 of grass (ol márisian), into the front of which she sticks an ostrich
• [301] feather, and, just like them, paints her face with white clay. On
[302] the circumcision day the women of the kraal arrange a feast among
themselves, for which the girl's father has given a head of cattle
[583] and her mother has brewed honey beer. As soon as the bridegroom
of the es siéñgiki (pl. es siĕṅgikin) -- this is the title for a circumcised girl and for a young woman -- learns that she is well again, he brings her father the last remainder of the bride price, whereupon nothing more stands in the way of the wedding.

The above-mentioned years counted as circumcisionless years for the boys do not come into consideration for the circumcision of the girls, as, indeed, is in the nature of the matter; rather, they may be circumcised at any time.

VIII.

000 Age grades. -- Designation of the members of the different age grades of both sexes. -- The terms of address, affected by membership in an age grade, among male individuals, female individuals, and male and female individuals between each other.

561 As among almost all culture-poor peoples, so too among the
Masai the social position is assigned to the single individual in general
[562] by the age grade to which he belongs. That this is shown most clearly
in the life of the man is explained by the mere fact that he is the lord living for his own pleasures; far below him stands the woman, who has a right to live only because of her labor power for him and her ability to bear children.

Until circumcision the male individual is regarded as a boy (ol aijoni, el aijok); during the preparation for circumcision and until after the healing of the wound, he is called os siboli (pl. es sibolio). Thereafter, for a space of time of about two years, he is introduced to the warrior's life and during this period is called ol barnoti (pl. el barnot). When this apprenticeship, during which folly and youthful exuberance are supposed to spend themselves, is over, he is regarded as a full-fledged warrior, ol moráni (pl. el mŏran). As such the Masai spends his "best years," until he leaves the warrior standing at the age of 28-30 in order to get married and, as ol móruo (el moruak),

/68 cont./

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The terms of address between male individuals:
ol aijoni to ol móruo: ol bayan,
ol barnoti to ol móruo: ol bayan,
ol morā́ni to ol móruo: ol bayan,
ol móruo to ol móruo: ol móruo.

/69/

ol aijoni to ol morā́ni: lĕ́ morā́ni,
ol barnoti to ol morā́ni: ĕrō,
ol mórāni to ol morāni: ĕrō,
ol móruo to ol morā́ni: 'l aijoni.

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Merker phot.

Ill. 22. Older men.

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Merker phot.

Ill. 23. Masai girls from the child
to the young woman.

561 /73 cont./
634 After he has counted off the little stones of his oracle game for a
[791] while, he decides that N., the son of M., is to become ol aunoni.
[787] This session is secret, and the speakers also have a duty to keep
its result secret for the time being. A man can only become ol
[554] aunoni who is distinguished by physical beauty, faultless build,
strength, and health. After the speakers have returned home again
to their area, they call together all the ol borŏr members there and,
with these, again set out for the ol oiboni. Then a very large hut
(os sińgira otunigi) is built there. When it is finished, the speakers
take a number of warriors into their confidence and tell them who
has been named ol aunoni. Then all gather in the hut, in the center
of which stands a new, neatly carved wooden stool, toward which the
one named is inconspicuously pushed by those who know. As soon
[301] as this has been accomplished, a few of those standing around him
[291] push him down onto the stool, others place a string of blue ring-beads
(ṅ gonońgo) around his neck, tie the spiral ear ornament made of
copper wire (e surudia), such as is worn by old men and women, into
his ear lobes, remove his short, skin-apron (e megiti) of the warrior,
and in its place drape around him the long one of the married (the
ol gela l ol moruak). Finally all those present cheer the new ol
aunoni and cry out tạdạrạwá jo ijŏk eṅ gischon, that is, remain poor,
[556] bring us luck. The Masai in general maintain that every ol aunoni
has remained poor; if he were to put livestock in his kraal, he would
soon die, his wives would bear him few children, wealth would remain
[431] denied him. But he does not need it, for every man under him is
obliged to give to the ol aunoni visiting him a fat ox and milk.
Hence he is constantly on visiting trips, which explains why he has
neither a large stock of cattle nor numerous progeny. In his kraal
the lord who keeps the women at work is missing, and the latter in
turn indeed have no incentive to work, for, by means of the gifts
that fall to their husband, an excess of foodstuffs always prevails.

[574] After the ol aunoni festival is over, the other ol borŏr members
[721] wander back home and celebrate a long meat feast (ol bul), whereupon they /74/ usually set out on a war expedition, while the ol
aunoni himself goes back to his kraal and remains there.

[Warrior Kraal]

/84 cont./

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Every warrior has his favorite girl (na sandja) (1).

1. /This footnote has been translated from the Latin in the original source./ Girls not yet [881] "circumcised" live with the fighting men, sleeping with this one today, that one tomorrow. [848] [842] Pregnancy for a girl not yet circumcised is considered an outrage and is avoided either by interrupting cohabitation during the menses and the six days following or by withdrawing [847] the penis before ejaculation. A pregnant girl [834] gets rid of the fetus by an abortion brought about by medicaments. In wartime parents do [833] not have intercourse for one or two months. Rupturing the hymen is neither a public custom nor a solemn rite.

As long as he is at home she lives with him, takes care of his livestock, and makes part of his ornaments. The girl calls her lover os sandja and shows the others the coming about of this relationship by bringing a gourd bottle full of milk to the warriors squatting together and placing it beside the left leg of her lover.

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Merker phot.

Ill. 31. Warrior in war adornment.

/115 cont./

326 ax or ten arrow points, a goat each; for the other things he is paid
[435] with milk. If the orderer furnished the iron wire, only half of the
prices named is given as payment for the labor.

From thick brass and copper wire (os sojai, es soja; os sojai ebor, brass wire; os sojai adó, copper wire) the blacksmiths draw thin wire. For this they use as tools the en gâuo and the ol gamĕt. The former is an iron approximately a foot long (Fig. 26a), which is an inch thick in the middle and on both sides often tapers to points. In the center it has a few conical holes of different widths through which the wire is drawn. Not infrequently the en gâuo also consists only of a piece of strong sheet iron that /116/ is not pointed at the ends. The ol gamĕt (Fig. 26b) serves as tongs and has the shape of sugar tongs whose grasping arms are squeezed together by an iron spiral
325 drawn around them. The drawing of small pieces of wire is done by
hand, whereby one man grasps the en gâuo, the other the tongs.
For larger work the former with its two points is wedged into a forked wooden block, while the wire already drawn through is fastened to a roller resting on two forked branches. By a slow turning of it the wire drawing then proceeds. In order to make the wire still thinner, it is drawn a second time through an iron with a smaller hole. The

[413]

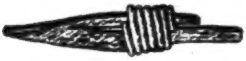

Fig. 26b. 1/4

306 spiral-shaped neck-ornament of the Masai women (es segengeĭ e
301 murt), the double-spiral earrings of thick brass wire (es surudiai,
325 surudia) the women and old men, the arm and leg cuffs of iron
462 wire (es segengei, with designation of the part on which they are worn),
as well as the tin ear-pendants (ol aimír, el aimér), are made by

306 /116 cont./
301 the wives of the blacksmiths. Smaller ornamental objects of wire
325 are made by the other Masai women. The small chains of iron and
[462] copper wire are not made by the Masai themselves, but are bought
[439] ready-made from the caravan people or the sedentary neighboring
tribes.

XIV.

000 Character. -- National pride. -- Disrespect for foreigners. -- Designation of foreigners. -- The Masai in the service of the European. -- Attitude of the Masai living among his people toward the European. -- The Masai toward their kind. -- Hospitality -- Position of the woman. -- How the Negro illustrates the character of the Masai. -- Expression of emotions and other gestures. -- Strength of vision. -- Art sense. -- Color sense. -- Orientation ability. -- Song. -- Ideal of beauty of the human body.

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The most outstanding trait in the character of the Masai is their national pride which is based on the religious view that they are the chosen people of God. God created the world and all that is in it only for them. All non-Masai are subject to the Masai people and their property belongs to them. This explains the haughtiness and the deep disdain toward the sedentary Negroes, who are not familiar with 'Ng ai and have no share in the good things created by him and who therefore are condemned to wrest their daily food from the soil in the sweat of work. On the other hand, God cares for the [461] Masai as for his children, they need not work: "eṅ dobira mēti sidai = work is not good, everything belongs to them anyway, and, since the Negroes do not give it voluntarily, the Masai take it by force. In fact, the Negro, in the opinion of the Masai, only has justification for existence as keeper of the livestock created by 'Ng ai for the Masai.

186 In general the Masai designates all non-Masai as el meg (sing. ol megi), a term that is to be translated as "unbeliever." /117/ The Masai does not know friendship and loyalty toward the

/127 cont./

411 polished, seldom unpolished and black. The latter is not a sign of crudeness, but is supposed to prevent gleaming in the sun. The [439] spears carried by the Masai are not all made by the el konono, but are also /128/ bought from sedentary Negroes, and, to be sure, [177] chiefly from the Wadschagga of the Kilimandscharo, whose blacksmiths make them for the warriors of their tribe or also on order for [177] Masai warriors. One therefore finds among the spears of the Masai

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Ill. 42. Young Masai with spear. [illegible] phot.

/137 cont./
291 married men wear a similarly cut, but considerably longer cape,
which is called en jóriba (n joribán) and usually, but not always,
is undehaired. For protection against the often sharp cold, espe-
cially in the rainy season, the warrior wears no other article of
clothing, but, while sitting, simply draws the cape also over the
left shoulder and -- the nose. The ol megiti is made by a sister
or the favorite girl of the ol morā́ni. The clothing of the women
is not quite so simple, but also is certainly not luxurious. It con-
[237] sists of two large leather aprons made out of goatskins sewed to-
[294] gether. The lower one (ol ogessaṅa, el ogessanani) is put around
the hips and stuck fast by means of a tucked-in corner, or held fast
[531] with a leather belt (eṅ aillieṅa, n aillieṅa) embroidered in a zigzag
pattern with colored beads. The other, upper one (ol egíschobo,
el egíschobon) is knotted on the right shoulder and /138/ leaves the
left shoulder and left breast free. The upper garment is rarely
[294] decorated with a few beads, the lower one almost always. Most
common is a row of small colored beads running around the lower
edge; often too the inserted patches have beads sewed around them.
Old men and furthermore boys and girls during the healing of the
circumcision wounds wear an apron that has the same form as the
upper garment of the women, but a considerably greater length.
It is called ol gelā́ (el gelā́ni) and, depending on its wearer, is
designated as ol gela l el móruak, ol gela l es sibolio, ol gela l
eṅ dōje. Among the men it is knotted at hip and shoulder on the
right side, among the girls /Ill. 44 appears here/ fastened under
the arms with a strap and around the hips with a belt, whereas by
the es sibolio it is mostly slung around the body toga-fashion.

The sandal (Fig. 39) in its customary shape (en ámge, n ámga)
[237] forms the footwear for all without distinction as to sex and age. It
is made from the thick back-hide of the bulls.

301 As among all primitive peoples, the richness of the ornamentation stand in contrast to the simple clothing. This is most manifold among the warriors and the young women.

/138 cont./

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C. G. Schillings phot.

Ill. 44. Women's costumes.

301 [237] /139/ The favorite dance and war ornament on the head of the warrior is the well-known face frame with ostrich feathers stuck around it. It consists /Ill. 45 and Figs. 39 and 40 appear here/ of two leather disks sewed one on the other, the front one of which bears a row of narrow mesles stitched on a strip of thin goat leather, which serve for holding the feathers. The most popular ones, as the name os sidai, /140/ "the beautiful" (which, incidentally, also holds for ornamentation in general), says, are those of black feathers; if made of white feathers it is called eṅ gŭrărú, and if it bears only one white feather at the top, eṅ dărgĕ. Besides that, they have such frames made out of the bent wood of a liana runner. At their highest point is stuck the tail of a Colobus monkey

[237]
[136]

— [TEXT CONTINUED ON PAGE 185]

/Illustrations from p. 139 of the original source./

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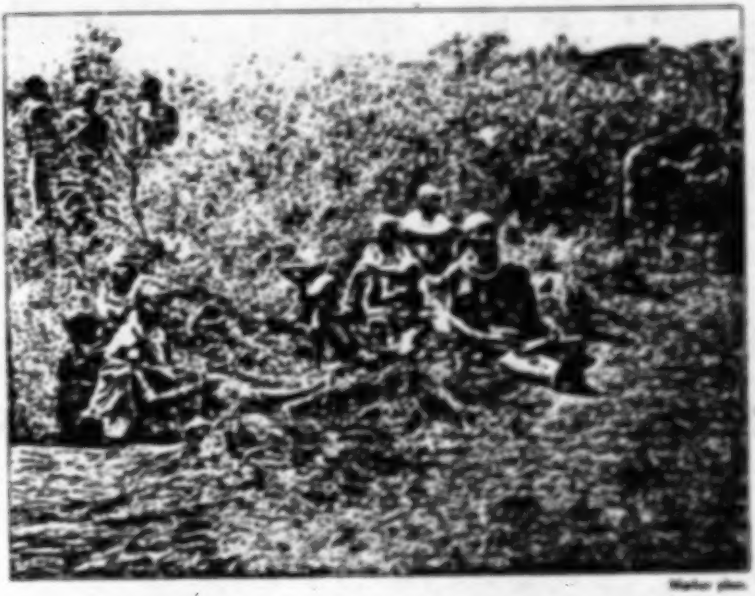

Merker phot.

Ill. 45. Costumes of the women and children.

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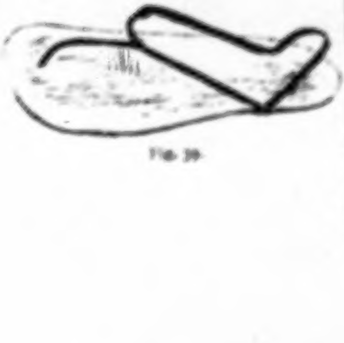

Fig. 39.

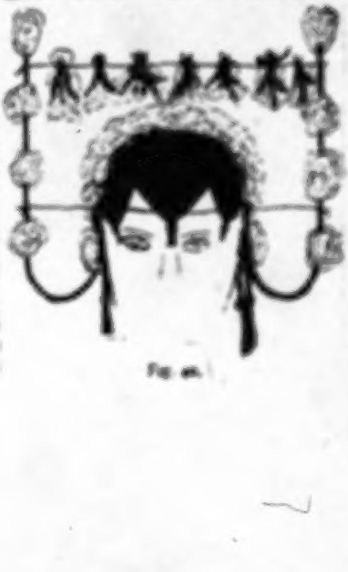

Fig. 40.

301 [136] [287] /140 cont./
(ol goroi, Colobus caudatus) drawn onto a stick. The ornament is called ol bidibit (ol bidibidi). At the forehead and occiput the frame is held fast by a strap (e senchet) passing through it, while its lower end is clamped under the chin or lower lip. Another

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Fig. [illegible]

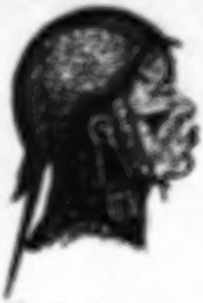

Fig. [illegible]

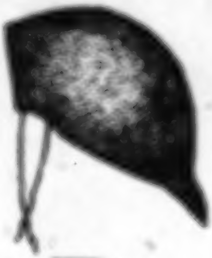

Fig. [illegible]

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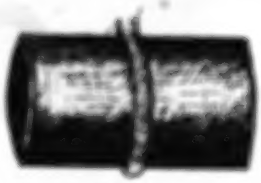

Fig. [illegible]

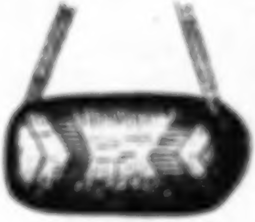

Fig. [illegible]

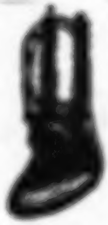

Fig. [illegible]

301 ornament is bent W-shaped out of liana wood and hung with feathers (ol marangusch [Fig. 40]). Also popular among the
291 292 213 237 warriors in the field and for dancing, but rarer, are the foot-high, pointed warrior caps, ol ugaru, with the designation of the skin added, made out of the skin of wild animals. The cap usually consisted of only one type of skin; more rarely a narrow strip of

/140 cont./

291 [292] [136] another skin is sewed on the seam going from the tip toward the back. Most common are the caps out of lion manes (ol ugaru kitok or ol gianunj = lion) or the skin of the baboon (ol dóldi, Papio cynocephalus), resembling it almost perfectly in appearance. Furthermore they use the skin of the leopard (ol ugaru géri; géri = spotted), Indian leopard (Cynaelurus guttatus, ol /141/ gasle l aschu = calf-devourer), serval (Felis serval, eñ gerassi = biter, he only bites the goats and sucks their blood), Colobus monkey, jackal, and hyena dog (ol oiher giduhei). A strap holds the cap fast under [279] the chin. The warrior sews the cap himself. Awl (ol dedo, ol dedi [283] (Fig. 41)) and a twisted cattle tendon (eñ obini) serve as needle and thread for all needlework. Another cap worn by warriors, boys and [531] older men has the shape of a baby's bonnet (Figs. 42 a and b); it is made out of the honeycomb of a head of cattle and often adorned on the edges with small beads.

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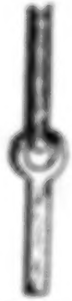


Fig. 43a.

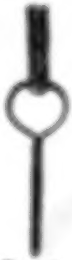
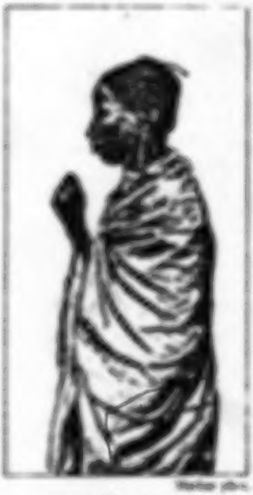


Fig. 43b.


Merker phot.

Ill. 45. Ear ornament of the men.

[291] →

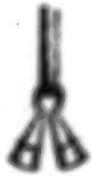


Fig. 43c.

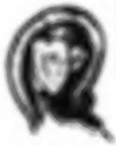


Fig. 46.

/141 cont./

• 301 In order to make the ears suitable for holding ornaments, their
304 lobes are pierced in early childhood with a strong acacia thorn and distended by the insertion of longer and longer wooden plugs. The
[824] plugs (Figs. 43 a and b) are mostly made out of the wood of the
[531] eń gadardar tree (Ochna Merkeri Gilg), often quite beautifully marked. The weight of the ornaments enlarges the holes still more, so that they often hang down extended ten centimeters. At the same time the upper edge of the ear is also pierced in one or two places.
301 In these the women wear bunches of four to eight small chains to 20
[237] centimeters long (Fig. 44); the men wear just as many el oimer
[136] (sing. ol oimeri), a clock-key--shaped ornament made out of tin (Figs. 45 a and c) or out of brass wire (Fig. 45 b), often also a peas on a wire ring, a polished mussel shell, which ornament /142/ is called eń jili (n jili) (Fig. 46), or a wooden stick 15 centimeters long (ol beniet, el beniata [Fig. 47, upper part]), or a quill of the porcupine (oiaiai or oeai, Hystrix africae-australis). Around the lower part of the enlarged ring of skin of the ear lobe the men wear a tube four centimeters long (ol gisaoi, el giaso [Fig. 47]), wound out of thin iron wire, /Figs. 47-51 appear here/ whose end coils are wrapped with copper wire, while on the [illegible] hang small chains 6 to 20 centimeters long (ol bisiai, el bisia). If these are only short, they are as a rule glued together with red paint (Fig. 48). In place of this ornament one also often sees an oval,
[824] perforated tin disk (eń goholai, ń gohola) and other things, or a nut-shaped ornament that /143/ is carved out of the nut of the Hyphaena palm (Fig. 49). Married women and old men wear, tied in the ear lobes with a thin strap, the large double spirals (e (e surudiai, surudia) made out of thick brass wire. They are supported by a leather strap put over the crown of the head, since, because of their great weight, the ear lobe is unable to do so. It is
[531] regarded as particularly beautiful if they are further decorated with a leather band sewed across them and stitched with four rows of small beads, on which hangs a row of small chains. This decoration, which, incidentally, is found only among women, is called ol
[535] giriengata. For dancing, young girls often wear a string of beads (Fig. 50) around the forehead and occiput, or two strings of beads lying one above the other an inch apart (Fig. 51), which are joined, ladderlike, with small chains. The ornament is called er naitale.

[TEXT CONTINUED ON PAGE 189]

18: Merker--188 (1895-ca.1908) 1910 FL12 Masai FL12

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/Illustrations from p. 142 of the original source./

301

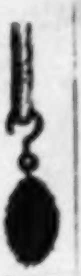

Fig. 48.

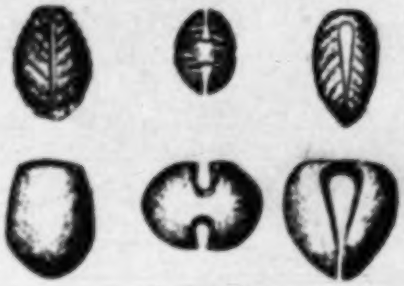

Fig. 49. [illegible]

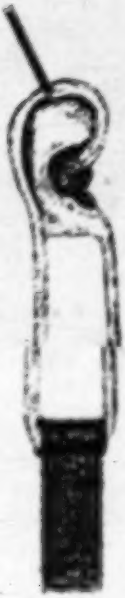

Fig. 47.

[304] ←

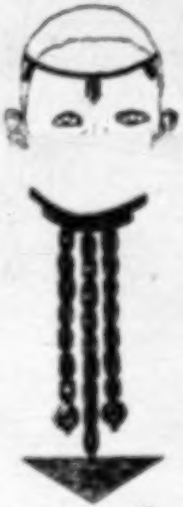

Fig. 50. [illegible]

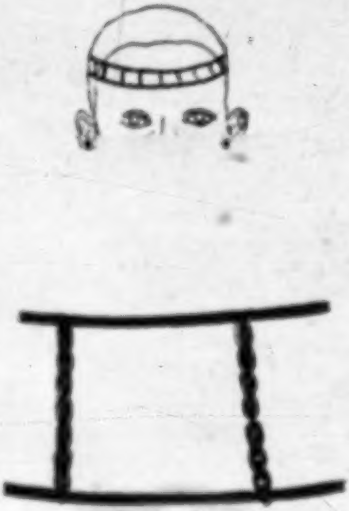

Fig. 51. [illegible]

/143 cont./

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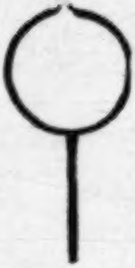


Fig. 52. (1/2)

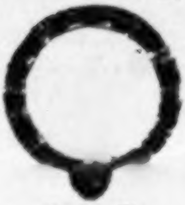


Fig. 53. (1/2)

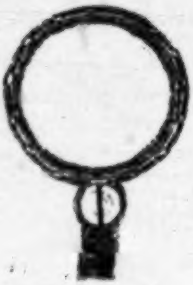


Fig. 54. (1/2)

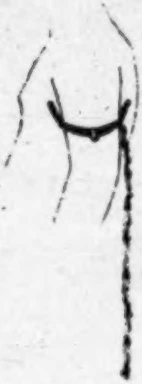


Fig. 55.

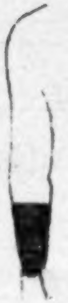


Fig. 56.

[824] Men and women wear a tangle of various rings around the neck. The ol orowli and ol eleschua are wreaths twisted cordlike and smelling like vanilla, the former made out of the fragrant root bark of a liana (ol mojoñgora), the latter of various plant parts of Tarchonatus camphoratus. Especially popular among men are simple rings of iron wire (es segeñgeī) with a bunch of small chains hanging on it in front (Fig. 52), while every Masai woman wears around her neck a large spiral of iron wire (es segeñgeī e murt), whose outer and inner coil is often wrapped with thin brass or copper wire. The ornament is wound around the neck and can only be unwound again, not taken off. The many other neck-rings consist of small colored beads (e maitáni, maitáni), pea-sized white and blue beads (ol /144/

/144 cont./

• 301 duréschi, el durésch), oblong, bean-shaped white beads (es sambaín),
date-pit--shaped, multicolored figured beads (em boro), ring-shaped
blue and green beads (eṅ gonoṅgoi, ṅ gonoṅgo), and various wire
rings. The beads are either strung on wire and cord twisted out of
cattle tendons, or also sewed on narrower or wider, flat leather rings.
[531] In the latter case the beads are arranged, according to color, in
rectilinear, mostly square designs (Fig. 53). Such a bead band is
[237] called e mairenai. The middle piece of such circlets, lying on the
chest, often consists of a taler sized piece of snail shell ground flat
(ol gălásch, el gălăschi), on the beaded border of which hangs a row
of small chains (Fig. 54). With this material consisting of beads,
wire, and leather circlets the most varied and all conceivable combinations
are formed, which everyone designates by the part of it most
conspicuous to him, so that there is no fixed nomenclature for them.
Special mention should be made of a string of beads regarded as
particularly beautiful and chic for young women, in which em boro
beads alternate with rows of small glass beads and spirals of brass
wire two or three inches long and which is worn bandoleerlike over
the left side of the chest.

301 As a war ornament the el morán often wear a sort of shawl, a
237 cross between a cape and a ruff, consisting of vulture feathers. The
ornament is called ol máiruti or ol motonj=the vulture; each individual
cord on which the feathers are strung is called eṅ gobír.

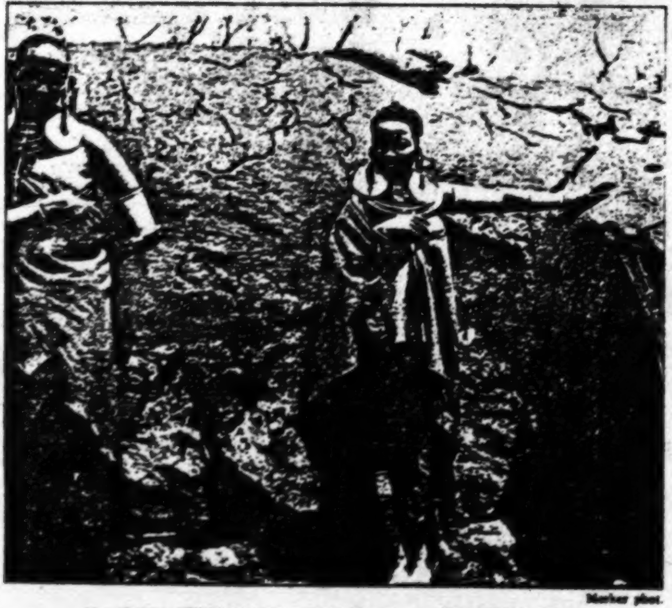
Besides a simple bead ring, a leather band stitched with beads
(ol gilescho, el gileschoni) or an ivory ring (ol măsaṅgus, el măsaṅgusi),
the men, especially the warriors, often wear on the left upper arm a
bracelet of sheep horn in the form of a double chopping-knife (e ráb,
[136] e rábbi [Fig. 55]). If one goes to a festival or goes to war there
hangs on it a meter-long, twisted strip (ol kibaba, el kibabani) made
out of the skin of leopard, Indian leopard, serval, jackal, furthermore
of the genet (ol dolúgo, Genetta pardina), zoril (ol belés āte,
Jetonyx /Ictonyx/ zorilla), zebra mongoose (ol gischorēn, Crossarchus
fasciatus), tree conies (eṅ gine os soito, Dendrohyrax validus), and
of a squirrel-like animal (ol gidás eṅ dare = goat-milker; the Masai
generally relate that it sucks on the udders of the goat at night), the

/144 cont./

301 yellow long-tailed monkey (Cercopithecus pygerithrus, eñ dǒrásch),
237 the black long-tailed monkey (C. albigularis, ol gĕma), the honey
[036] badger (Mellivora ratel, ol belĕs), and a few other smaller animals.

301 Around the right wrist, often covering almost the entire lower
554 arm, those warriors who are generous and benevolent, the ñ gamnini,
wear a cuff (Fig. 56) that consists of rows of iron beads (el doroñgĕn
or el gabaten) put close together, in whose place in more recent
times appear ordinary small -- especially blue -- glass beads. The
iron beads are made by pounding flat small wire rings and then /145/
putting these, strung on thin strips of sheep leather, around the lower
[431] arm and knotted on the inner side of the arm. Those people who
constantly enjoy the kindnesses of the ñ gamnin express their gratitude from time to time by giving a string of such beads, so that, as
was said, the ornament often extends almost to the elbow. More
rarely than among warriors, the ornament is also found on one or
[431] another of the young girls living in the warrior kraal. If a girl has
no brother belonging to the warrior standing, but does have a wealthy
[593] father, she receives from the latter both milch cows and an occasional

301
291



Merker phot.

Ill. 47. Arm and leg ornaments of the women.

• 301 /145 cont./

[554] piece of slaughtered livestock. She then generously distributes milk [431] and meat and thus acquires the position of benefactress.

[593] The arms and legs of a beauty, except for the thighs, are stuck into a more or less complete armor of tubes of iron wire, which often leave only the knee and elbow free, while among poorer women this adornment shrinks to a few coils. These tubes are called es segeṅgel̄ = iron wire, and are differentiated according to their location as es segeṅgel̄ ol beraṅgasch for the upper arm, es segeṅgel̄ eṅ dagúle for the lower arm, es segeṅgel̄ ol oreschet = what is worn on the lower leg (below the knee). This ornament, like the neck spiral (es segeṅgel̄ e murt), /146/ is wound directly onto the body part in question and can therefore not be taken off, but only unwound again, which usually does not occur until death. The weight [481] of the ornamentation seriously impairs the mobility of the women and not infrequently gives them a waddling gait.

Warriors in dance ornamentation wear around their hips a leather strap embroidered with small beads (eṅg ene om bolós; eṅg ene is any strap, om bolós = the hip). Little girls also wear a [291] like-worked strap; it then bears a row of small chains in front as a fig leaf and is called en doré (pl. en dorén). Older girls and women wear around their hips an inch-wide belt likewise stitched with beads (Fig. 57), which holds the leather apron together. Boys [237] and younger men often wear below the knee and above the calf a ring made out of white neat's hide, with an end five centimeters long and one centimeter wide hanging down in front and in back (Fig. 58), and around each ankle a small bell (en duál, eṅ /Figs. 57-61 appear here/ duălán [Fig. 59]) tied on with a little strap, which, by its widely audible tinkle in the silent steppe, is supposed to frighten off predatory animals lying in the grass. Finally with [237] the war and dance ornamentation belong the long-haired black and white strips of skin (e mónge, e móngen) that the warriors tie around their ankles and that are made out of the skin of the white-tailed colobus (Colobus caudatus).

/146 cont./

301

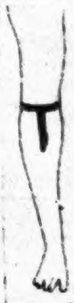


Fig. 58.

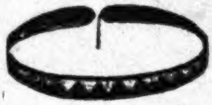


Fig. 57. 1/1

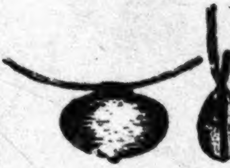


Fig. 59. 1/1

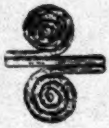


Fig. 60. 1/1

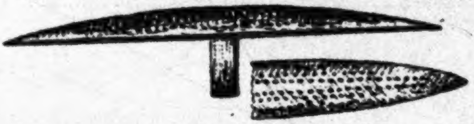


Fig. 61. 1/1

Children, as well as young men and women, wear on the fingers as adornment rings (ol gisso͡i, el gísso) made out of four or five coils of copper wire, the ends of which, on the outside, often form flat spirals (Fig. 60). The first ring is stuck on the middle finger of the right hand, the second one on that of the left, the next ones on any [751] other finger. It is not a rarity for a woman to wear rings on all her fingers, including the thumbs. Mothers stick on the second toe of the right foot of their babies a /147/ simple ring of copper wire as protective magic against illness, if previously one or two of their children have already died at an early age. Now and then one also finds rings made out of sheet iron, on which the outer part of the circle bears shieldlike appendages above and below (Fig. 61). The [177] Masai call them es sagañgar and maintain that they stem from the Wakikuyu. It is certain that they are not made by the Masai.

302 Boys and married men frequently shave their heads so that the hair is scarcely more than an inch long. Women shave their heads even more often, and, to be sure, either entirely or only a strip all [412] around. For shaving /Figs. 62-63 and Ill. 48 appear here/ they use

M
824

/357 cont./

/footnote 1 continued/

This species is striking because of the silky sheen of the hair of the capitulum stalk and calyxes.

Inflamed eyes of cattle are washed with a decoction of extract of the bark bast for healing. Furthermore, secret medicine of the ol goiatiki.

94. ol darboi (Kigelia africana Bth.). The paste obtained by boring out scrapings of fresh young fruits is placed on wounds. /358/ A small piece of boiled fruit is placed in the fermenting honey beer to hasten fermentation.

95. ol dĕbĕlĕ́gi (Grewia spec.).

96. ol debĕ́si (Acacia verrugera Schwfth.). The decoction of a hand-sized piece of bark (dose for one or two days) is drunk for gonorrhea until a cure is produced.

M
[301]

97. ol degŏ́m (Cardiospermum halicacabum L.). The black, almost pea-sized seeds are strung on a string like beads and worn by the women as an ornament around their necks.

98. ol degoṅ.

99. en dĕlĕmĕ́t (Sesamum angustifolium [Oliv.] Engl.).

100. ol dĕ́mĕ́lŭă (Solanum setaceum Damm., Solanum Schumannianum Damm.). The decoction of about ten finger-sized pieces of root is mixed with meat broth and drunk to cure the ol dododoi 1 en dare sickness.

101. en dẹmẹ́schŏ. Warriors like to drink a bark decoction in meat soup as an aid to digestion.

102. en dẹmŭmŭă. Good fodder grass.

103. en dẹmunjua (Pennisetum spec.). Good fodder grass.

104. ol dĕrĕ́gĕlĭ (Strychnos heterodoxa Gilg). The decoction of a square inch of bark is taken to get rid of taeniae and ascarids.

D
[824]
[231]

105. en dĕrĕwĕ́nj (Setaria verticillata P. B.). The burs are used by the El dorobo to make tight beehives that have become leaky.

106. en dĕrĕwĕ́nj ol godjita. Good fodder grass, especially for cattle.

107. en dĕrĕwĕ́nj on gēg.

/369 cont./

824 [301] 322. ol mogoṅgora, a liana not infrequent in the river forests. The root bark, smelling strongly like vanilla, is twisted, ropelike, and worn by men and women as a neckband. It also finds use as a secret medicine of the ol oiboni and the ol goiatiki.

[832] 323. ol mokotan (Albizzia anthelmintica Brongn.). One or two hand-sized pieces of trunk bark or root bark are pounded with a club into fibers and held for a few minutes in boiling meat broth for steeping. This soup is used by warriors as a nerve stimulant, by women as an aphrodisiac. To cure gonorrhea, one adds a small amount of honey to the broth before drinking it. An extract that is made with double or /370/ triple the amount of bark is used to get rid of taeniae and ascarids, or also as an emetic for bilious fever. The fresh bark bast is chewed for constipation.

[262] 324. ol momoi (Solanum nigrum L.). Children eat the berrylike fruits.

325. ol mŏrăn (Ocimim suave Willd.). A root decoction is used as an emetic.

326. ol moridjoi or ol morijoi (Acocanthera abyssinica). The arrow poison is obtained from the roots and wood by boiling.

327. ol marok l on dare.

[751] 328. 'mtaṅguju (Maerua rigida Oliv.). From the powdered root the ol oiboni makes an amulet that is supposed to protect one against colds and fever.

[271] 329. ol muguti kitok (Caralluma spec.). The soft, fleshy twigs are eaten by warriors on the march, by boys tending cattle, to quench thirst.

330. ol muguti l ol ṅŏdjĭnĕ (Euphorbia spec.). Hyenas allegedly eat this plant.

331. ol muguti l ol ugaru.

332. ol mŭmŭnj (Acacia abyssinica Hoch.). Fodder for small livestock.

333. ol munjagara (1) (Acalypha indica L.). Good fodder for small livestock.

---

1. Also called eṅ gĭtămbŭ.

/371 cont./

824 351. ol ŏbĭtŏ l ol bŭrgĕl (Rhynchosia caribaea D.C.). Good fodder for small livestock.

352. ol ŏbŏnĭ (Erythrina tomentosa R. Br.). Approximately six finger-sized pieces of wood are cooked in goat-meat broth. The soup is drunk as a cure for gonorrhea.

353. ol odoa (Maesa lanceolata). One chews several (approximately six to ten) of the pungently spicy grains for constipation. The frequent consumption of the pounded grains in beef blood acts as a nerve stimulant for the warriors.

354. ol oduerai = ol asajet.

355. ol oduṅ ginowi. If children eat the root -- mistaking it for the ol dirgoian plant -- they have pains in the rectum.

356. ol ogildia (Coleus kilimandscharicus Gürke). The juice of the peppermintlike-smelling leaves is dripped into the eyes of cattle to cure inflammation.

357. ol ogildia ate. The cow is given a leaf decoction to hasten the expulsion of the afterbirth, if this takes an abnormally long time.

358. ol ŏgĭnŏ (Boerhavia diffusa L.). A root decoction is drunk for articular rheumatism.

359. eṅg ŏgĭrĭsĭăi (Justicia flava Vahl.).

360. ol ogor l oiṅok (Pennisetum spec.). Good fodder grass, valued especially for bulls.

361. ol ogoreṅo. Good fodder grass.

362. ol oguldim.

363. eng oibarasēj (Ampelocissus abyssinica Pl.). The blue, grapelike fruits are edible.

[301] [302] [273] 364. ol oibor benek (Dregea rubicunda K. Sch.). The root bark, together with that of ol mogoṅgora, is used to make neckbands. Powdered root is sprinkled in the hair as perfume. A root decoction is popularly added to the honey beer as a taste corrective. It is also regarded as loosening for catarrh and, for this, is drunk with meat broth, or, as a laxative, between the consumption of milk and meat.

365. ol oiborgeba = ol oiborkeba (Tricholaena rosea Nees) is a good fodder grass.

/373 cont./

M 394. ol oja baséj = ol oija baséj.

824 395. ol ojeńgalíni (Sesbania aegyptiaca Poir.). The decoction of a piece of bark approximately ten inches square in size is given the cow to hasten the expulsion of the afterbirth, if this is protracted for an abnormally long time.

396. ol okiténi. The decoction of an approximately fist-sized piece of bark is regarded as loosening for catarrh.

D (824) 397. ol omej. Masai sometimes, El dorȍbo often, stick a branch of this on either side of the hut door as protective magic against predatory animals.

D M [825] 398. ol ŏ́mŏ. Valued by the El dorȍbo as a good honey plant.

[789] 399. ol ońorua (Maesa lanceolata Forsk.). A nerve-stimulating agent of the warriors. They drink the decoction of approximately seven finger-sized pieces of the pungent-tasting root at the ol bul meals, as desired.

400. ol ońoroń. The berries are edible.

401. ol ŏńŭ (Andropogon Schoenanthus). The livestock do not like the grass, because of its lemon smell. In places the grass is used to make a diaphoretic tea that is given for fever.

402. ol ońuńoi = ol gitende (Haemanthus nov. spec.).

403. ol ŏrŏk olele (Justicia matamensis). Good fodder for small livestock.

M [825] 404. ol ŏrŏndŏ́ (Cissus Paraguensis Gilg). Warriors en route and especially during the forest meals like to put the vines into the bed padding, because they are said to keep away insects.

M 824 405. ol orowil kete (Justicia calcarata Hochst.). Fragrant neckbands are twisted out of the bark bast, smelling like vanilla.

• 301 406. ol orowil kitok (Justicia Fischeri Lindm.). Use like that of the preceding.

407. ol orowil l el aijok (Ageratum conyzoides L.). Use like that of the preceding.

D 824 408. ol orowil l el dorȍbo (Neuracanthus sacani Kl.). The El dorȍbo make fragrant neckbands out of the scraped bark.

301 409. eńg osida kitok. Good fodder for goats.

M 824 410. eńg osida gutok (Barleria ventricosa Nees.). El dorȍbo make arrow shafts from the branches.

D 824

/375 cont./

824 [951] 452. os sinande. Secret medicine of the ol oiboni; ingredient of amulets that are supposed to protect one against wounds, sickness, and accidents.

453. os sintóni (Lantana salviifolia Jacq.). With the wood, /376/ whose smoke smells pleasant, one fumigates the gourd bottles to remove the unpleasant odor arising in them through use.

454. es sǐsǐhǐ (Corchorus trilocularis L.). Good fodder for cattle, goats, and sheep.

455. es sǐsínǐ (Schwabea esbolioides Lind.). Small-livestock fodder.

456. os sǐsǐwět (Ocimim filamentosum Forsk.). Women like to use the bush as padding for the bed, on account of its plesant peppermint-like smell.

457. os siteti (Grewia bicolor Juss.). Fruits are edible. The straight, long, and very thin sticks that older men always carry with them are made from the branches. Pregnant women drink a tea made from the leaves, which has a laxative effect.

458. os sobugéǐ (Dombega).

459. os sodjo (Euclea fructuosa Hiern). Approximately one tablespoon of scraped root bark, mixed in honey beer, is taken as a strong laxative for pain and swelling of the spleen.

460. os sogonoi is an older large tree, which, in the younger stage, is called en doroniki. Its bark is used like that of the last one, but its effect is less vigorous.

• [301] 461. os soṅgoio (Indigofera spec.). The warriors make fragrant neckbands out of the bark bast.

[862] 462. os suguroi (Aloe). If the child is to be weaned, the mother smears on her nipples the bitter juice of the fleshy leaves and thus makes the breast repugnant to the baby. People who like to drink a great deal of honey beer steep in it two pieces of wood a hand-span long, which has been previously pounded with a club. This addition is supposed to prevent both the indisposition from carousing and an upset stomach. A piece of root is put in the fermenting honey beer for hastening the fermentation.

463. os sugurtuti = ol dinjai (Cissus quadrangularis L.).

464. os sumatěgi (Embelia kilimandscharica Gilg). Edible fruits.

411 warriors also carry a narrow oval shield made of buffalo or giraffe hide on a wooden frame, and painted with insignia including the warrior's age grade and clan.

561 Originally during the period of warriorhood
701 the morani were not expected to do any work except
[712] fight. They lived in a separate village, called a
[562] manyatta, and were generally taken care of by the
[836] unmarried girls of the tribe. Discipline was reputed to
have been extremely good. The warriors had older
advisors whom they obeyed.

224 Ostriches were hunted to obtain feathers
[223] for ornaments, buffalo and giraffe for shields, and lion
[301] for the highly prized mane. Traditionally the moran
[411] was expected to blood his spear on a lion. The dramatic
177 Masai lion hunts are famous. (Simon, 1962). At
178 present warfare and lion hunting are illegal. The obvious
561 result is a large body of young men with absolutely
701 nothing to do for a period of up to 15 years.of what
224 could be the most energetic period of their lives.
721
*[233] They tend the livestock some, but much of the time there
is nothing for them to do. As a consequence discipline
is breaking down. The elders apparently have much less
influence or control over the morani than they did

• 301 Women and occasionally men wear necklaces of beads. Women have ornate jewelry consisting of rings, beads, beaded bracelets, and wire loops around their [304] neck, wrists and ankles. Both men and women pierce and stretch their ear lobes; the women wear large ear bangles through them and the men use them to carry snuff containers or other articles about the size of a 35 mm film casette.

411 Spears, simis, and knobkerries and shields may [714] be carried by the men. Elders often carry a long staff [561] instead of a spear. Cooking utensils are simple, some- 415 [513] times consisting of a few pots and pans. Bedding consists of hides, with sometimes a blanket. The gourds mentioned 492 above are always present. When moving from one place to another a pack saddle is used which consists of two large (two by three feet) flat rounded plates made of sticks bound and laced by leather thongs. These are tied above and on either side of the donkeys' backs, giving the appearance of semi-folded wings. Hides, lodgepoles, cooking utensils, and other kit are placed on 443 the donkey's back between these. Trade goods are purchased or traded from small dukas around the edge of the area or more recently from itinerate traders who visit the larger and more accessable bomas in trucks.

5: Abbott N-5 (ca. 1890) 1892 FN4 Chagga FN4
Masai FL12

CATALOGUE.*

DRESS AND ADORNMENT.

C

DRESS. Of tanned goat skins, rubbed with red ocher, beaded on the edges. Sections of skin are pieced together into a sort of shawl. There are no sleeves and apparently no means of fastening the garment. Worn by boys and girls. 291 281 301

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. [illegible]

DRESS. Of dressed goat skins dyed with red ocher, fringed on three sides.

Wa Chaga tribe; *Machame, Mount Kilima-Njaro, East Africa.* [illegible] M

FACE-RUFF. Of ostrich feathers, fastened between two oval plates of leather. The rims of the plates are decorated with a line of red paint on a white ground. Worn around the border of the face in war. Loops on the front are for insertion of white ostrich plumes, generally two in number. [Fig. 5, page [12].] 292 531 237

Dimensions, 20 by 14 inches.
Masai tribe; Mount Kilima-Njaro, East Africa. 151159
The manner of wearing this ruff is shown in one of the plates to Fischer's "Massailand", Mittheil. Geog. Gesellsch. in Hamburg, 1882-3, Heft, II.

C

FACE-RUFF. Of black feathers sewed between oval pieces of leather. Worn around the face by Chaga warriors in imitation of the Masai. 281 292 237

Outside dimensions, 23 by 16 inches.
Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151537 177

FACE-RUFF. Halo of dark plumes set into an oval structure of leather. Worn around the face by warriors in imitation of the Masai.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151538 M

FACE-RING. Oval ring of leather without feathers. Worn around the face in war. 292 [294]

Masai tribe; Njiri, East Africa. 151224 M

OSTRICH PLUMES. Used as ornaments on apex of face ruffs. 301

Masai tribe; Mount Kilima-Njaro, East Africa. 151246 337

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* The numbers in this catalogue relate to the entries in the Museum catalogue books of the Ethnological Series.

5: Abbott N-5 (ca. 1890) 1892 FN4 Chagga FN4
Masai FL12

M
301
321
[304]

EAR-STRETCHER. An oblong block of wood, grooved, and buttoned in the widely-distended ear lobe.

Length, 4⅝ inches; width, 1⅝ inches; thickness, 1¼ inches.
Masai tribe; Mount Kilima-Njaro, East Africa. 151239

C
301
322
326

EAR-RINGS. One made of wood, wrapped with copper wire, and having two pendants of iron chain. The other is only a plain piece of horn, shaped for the framework of an ear-ring.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151234

EAR-RING. Of horn, with wrappings of beads, and fringe or tassels of iron chain.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151233

EAR-RING. Made of a quill, cut and bent into a loop at the upper end. At the lower end hangs a pendant of iron wire chain of native manufacture, so fine and neatly made as to resemble machine work.

Wa Chaga tribe; Machame district, Mount Kilima-Njaro, East Africa. 151235

EAR-RINGS. Coils of iron wire served at the ends with fine copper wire. Fringes of iron chain hang down from the coils. Worn by men.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151563

EAR-RING. Coil of wire, one turn at each end wound with fine copper wire. This coil is worn horizontally and from it depends a fringe of very fine iron chain, each strand spaced off at the top with a blue bead.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151564

EAR-RING. A worn and broken specimen of the same style as the foregoing.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151565

EAR-RING. Wooden ring and fringe of iron chain. Fastened in the ear by means of a stick run through the ring behind the lobe of the ear.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151566

EAR-RING. Staple of horn, to one prong of which is attached an iron chain with amulets of cow's bone. Worn by men.

Wa Chaga tribe; Kahe district; Mount Kilima-Njaro, East Africa. 151567

M
301
[326]

NECKLACE. Made of beads and brass wire on leather base; projecting ornament on the edge of the rim, made of a polished disk of shell; pendant, a fringe of small chains.

Masai tribe; East Africa. 151213

NECKLACE. Made of beads of different sizes on a band of leather. Partly fringed with small chains and beads.

Masai tribe; East Africa. 151214

C
301
326

NECKLACE. Made of beads, with an iron chain fringe.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151228

5: Abbott N-5 (ca. 1890) 1892 FN4 Chagga FN4
Masai FL12
Nika FL14

C
M
301
326

Necklace. Small blue and white beads, strung on a piece of stiff wire.

Masai tribe of Tokitoki; East Africa. 151211

Necklace. A band formed of strands of native beads, which are seeds rubbed down so as to join closely. Necklace opens at the back.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151571

Necklace. Made by looping on a cord a series of little bundles of bark.

Wa Chaga tribe; Kahe district; Mount Kilima-Njaro, East Africa. 151572

Necklace. Made of iron and wrapped with iron wire.

Masai tribe; East Africa. 151212

Necklace. Copper wire wound around core of brass wire. Worn by both sexes.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151219

Necklace. Ring of brass, with design chiseled on the exterior.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151220

Necklace. Brass chains, with neatly made pendants of brass wire coiled over iron wire.

N
[301]

Wa ny ika tribe; Mombasa, East Africa. 151798

Neck-ring. Of brass, with incised ornament on the back. Much abraded by use. Said to have come from Ugweno.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151559

Neck-ring. Of brass, with incised ornament on the back. Said to have come from Ugweno.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151560

Neck-ring. Copper wire wound around a core of iron wire. The ends bent so as to form a clasp.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151561

Necklaces. Broad rings of leather closely beaded on the upper side, the beads being ground down to a flat surface, giving mosaic effect.

Masai tribe, of To'kitoki, East Africa. 151216

Necklace. Made of leather and beaded; hanging bavet or fringe, of iron chains. The leather is stiffened with an iron ring which goes round the neck; the lower piece fastens to the girdle.

Masai tribe; East Africa. 151217

Necklace. Leather ring, beaded; small fringe of iron chains.

Masai tribe; East Africa. 151215

Necklace. Round necklace, wound with beads, with loops at the ends for tying.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151218

5: Abbott N-5 (ca. 1890) 1892 FN4 Chagga FN4
Masai FL12

C

Rings. For the finger, made of a coil of copper wire. Worn by women. 301

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151277 326

C

Beaded Belt. Round belt of blue beads. Loops at the end for securing. Worn by females. 301 291

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151573

Belt. Round belt, beaded. Worn by women and girls. Sometimes a dozen are worn at one time, and the apron hung over them in front.

Length, 27 inches.

M

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151307 291

Belt. Flat band of leather, beaded. 301 ●

Masai tribe; East Africa. 151308

Belt. Leather band, beaded.

Masai tribe; East Africa. 151309

Belt. Made of leather and beaded.

Width, 1½ inches.

Masai tribe; East Africa. 151310

C

Anklet. Cowrie shells, with dorsal portions removed, strung to a leather band. 301

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151290

C

Ankle-rattles. Little iron bells of semilunar outline, with a slit at the bottom formed by the juxtaposition of the edges. The clappers are small iron balls. The bells are strung on a thong of leather by means of double holes in the top. [326]

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151291

M

Anklets. Made of monkey fur. 301

Masai tribe; Njiri, East Africa. 151289 237

Leglet. Of monkey skin (*Colobus caudatus*), and worn on the calves of the legs with the joined ends in front, tied with thongs of rawhide. Edges beaded.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151543

Leglet. Of black monkey skin, beaded around upper edge.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151544

C

Leglet. Bands of black monkey skin, worn after the fashion of the Masai. [197]

Wa Chaga tribe; Kahe district, south of Kilima-Njaro, East Africa. 151545

Leglet. Made of reddish gray monkey skin, beaded around upper edge.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151546

C

Plume. Made by drawing the skin of two monkey tails over a stick. Probably used as fly-flappers. 413 237

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151551

Plume. Monkey-tail skin. Probably used as a fly flapper.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151552

302

7

302 TOILET--shaving and depilation; hair styles (e.g., cutting, parting, arranging); care of the hair (e.g., washing, brushing); care of the nails (e.g., cutting, filing); body painting; use of cosmetics, ointments and perfumes; age, sex, and status differences in toilet; associated beliefs and practices; etc. See also:

Tonsorial appliances	[illegible]	Bathing and toweling	[illegible]
Combs, brushes, etc.	[illegible]	Decorative art	[illegible]
Barbering tools	[illegible]	War paint	[illegible]
Circumcision	[illegible]	Menstrual hygiene	[illegible]

Plate I

142
2311
3301
[illegible]

Masai warrior

[Frontispiece]
[Facing p. iii]

101 634 claim to belong to them live elsewhere. Merker gives as the principal divisions three provinces, Kisongo, Loita, and 101 634 635 Olbruggo. This is perhaps not according to Masai traditions, but is not incorrect as a practical description of the present distribution of the tribe. The Loita and Olbruggo, also known as Elburgon and Purko, are both subdivisions of the Naivasha district, of whom the former acquired importance by refusing to accept the present Laibon, Lenana, and following instead his brother Sendeyo. Besides these districts, there 614 are four clans representing genealogical not territorial divisions: Aiser, Mengana, Mokesen, and Molelyan. The Aiser seem to enjoy a certain primacy. The medicine men all belong to this clan, which is specially connected with Mount Ngong (to the south of Kikuyu), also called Ol-doinyo loo-'l-Aiser, the mountain of the Aiser.

561 According to the social system of the pastoral Masai the males are [illegible] boys, warriors, and elders. The boy's [304] stage continues until circumcision, which may be performed any time between thirteen and seventeen, or sometimes in the case of poor people not till twenty. Those who are circum- 561 884 cised about the same time (see p. 261 for details) are said to belong to the same age, and are known collectively by a distinctive name, such as 'the White Swords' or 'the Invincibles.' After circumcision the warriors plait their [304] [549] hair, but, except for a small skin hanging over the shoulders, and their arms and ornaments (which are described by Mr. Hollis), [316] [596] go absolutely naked. They subsist entirely on meat, milk, and blood, and in particular may not smoke or touch intoxicants. They do not live with the married people, but in 342 556 561 separate kraals with the immature unmarried girls, with whom they are allowed to cohabit freely. Tradition[1] (see p. 117) ascribes this practice to the fear that if girls were kept away from the society of their own warriors, they would let themselves be seduced by the enemy; but the remedy has been worse than the danger it was to avert. The direct physical evil is considerable, and is partly responsible for the diminishing numbers of the race. Besides this, female morality after such a girlhood was naturally low, even when [122] [124] [548] the Masai kept to themselves. Now that they have come into contact with civilization, prostitution and venereal disease have become deplorably frequent. About the age of twenty- 561 885 seven or thirty, or nowadays when raiding is forbidden somewhat earlier, a warrior marries and settles down. If he

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[171] [1] It is said that among the Dinka, Bari, and Shilluk there are similar customs of free love.

If he 581
is a man of wealth and importance he may be elected chief[1], [illegible]
in which case he is responsible for the discipline of the 622
warriors and their appearance when summoned to fight, 556
though he does not go to the wars himself. As with most
East African tribes an elder's ideal of existence seems to be 183
ease, not unmixed with drunkenness. Proverb No. 64 (p. 249),
'Don't lie with your feet against a post like the father of [539]
many sons,' meaning 'Don't give yourself airs,' is a vivid
picture of the Masai pater familias taking his ease in the
primitive posture of lying on his back with his feet against
a post, while his family do all the work for him.

Masai women, unlike the men, are carefully dressed in 291
leather garments, but a rare, and according to our ideas most 302
unbecoming, custom forces them to shave their heads. Before
marriage they are circumcised, and signalize their change of 884
state by wearing large circular earrings and necklaces of [304]
brass and iron wire. Both girls and women have their legs [301]
and arms encased in iron ornaments, so that they can sometimes hardly walk.

This military organization of the Masai made them a most 701
effective body for destructive military operations, and explains
not only the predominant position which they acquired in
East Africa, but also the respect which they inspired and the
extent to which their customs were imitated by other tribes.
On the other hand, it probably also is the reason why they
never founded any state or polity analogous to the kingdoms
of Uganda and Unyoro. The centre of political gravity was
not with the elders or chiefs, but with a republic of young men,
governed by ideas of military comradeship and desirous only 281
of military glory. Retirement from this band of warriors as [illegible]
a chief was honourable, but seems to have been recognized as [558]
a removal to an inferior sphere of activity. The chiefs
arranged the details of the raids which the warriors wished
to undertake, but their power of compelling them to do
anything which they did not wish was very slight.

The nearest approach to a central and superior authority 791
among the Masai is the medicine man or Laibon (more 614
correctly Ol-oiboni; see p. 324, &c.). They all belong to
the Kidongi family of the Aiser clan, and are said to be
descended from a personage called Ol-le-Mweiya, who came
down from heaven and was found by the Aiser sitting on
the top of Mount Ngong. This was nine generations ago,
the genealogy having been preserved. The influence of the 000

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[1] The chief is elected from the warriors, but leaves their ranks at once and becomes an elder.

771 we have here primitive and undeveloped religious sentiment
where the personality of the deity is hardly separated
from striking natural phenomena, or remnants of some old
cultus of the heavenly bodies, mountains, and tribal deities
preserved in a hazy way by a military race which had not
paid much attention to religion.

764 The Masai believe that ordinary persons die like cattle,
and they throw away their corpses to be eaten by hyenas[1],
[171] in the revoltingly unceremonious way common to many East
African tribes. Medicine men, however, and influential people
764 are buried, and their souls are said to pass into snakes, which
775 are respected in consequence. Many tribes on the Nile also
825 reverence snakes. It is noticeable that death and misfortune
761 are not attributed to witchcraft. The Laibon is not the same
754 as the Witch Doctor of the Bantu tribes, and it is no part
791 of his duties to detect witches.

As the Masai men will practically do nothing but fight
463 or tend cattle, they are naturally dependent on others for
564 all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe
of smiths, called Il-Kunono, who make iron weapons, but are
treated as inferiors and not allowed to marry Masai women.
[563] A somewhat similar tribe are the Dorobo or hunters.

701 It would appear that the military organization, the aversion
224 to hunting, to eating game or vegetable food, and to engaging
262 in agriculture or any productive art are peculiarities specially
241 developed by the Masai, though some of them have been
171 imitated by other tribes. Another peculiarity is the shape
342 of their houses—long low buildings constructed of poles,
grass, and mud, and divided into rooms by partitions. Their
other customs, however, seem to tally with those of the
[171] Latuka, Bari, and Dinka, as far as differences of residence
and occupation permit. Remarkable points of agreement
171 are the nudity of the men, the shaven heads of the women,
291 extraction of the middle teeth of the lower jaw, resting in
302 a standing position on one leg, drinking the blood from living
304 animals, and spitting as a sign of affection or benediction.

515 Linguistic evidence points the same way, though ampler
235 521 and clearer information about the languages of the Nile
is desirable for purposes of comparison. It is no want
197 of respect to the labours of Sir H. Johnston and others to
196 say that the researches of Mr. Hollis have for the first time

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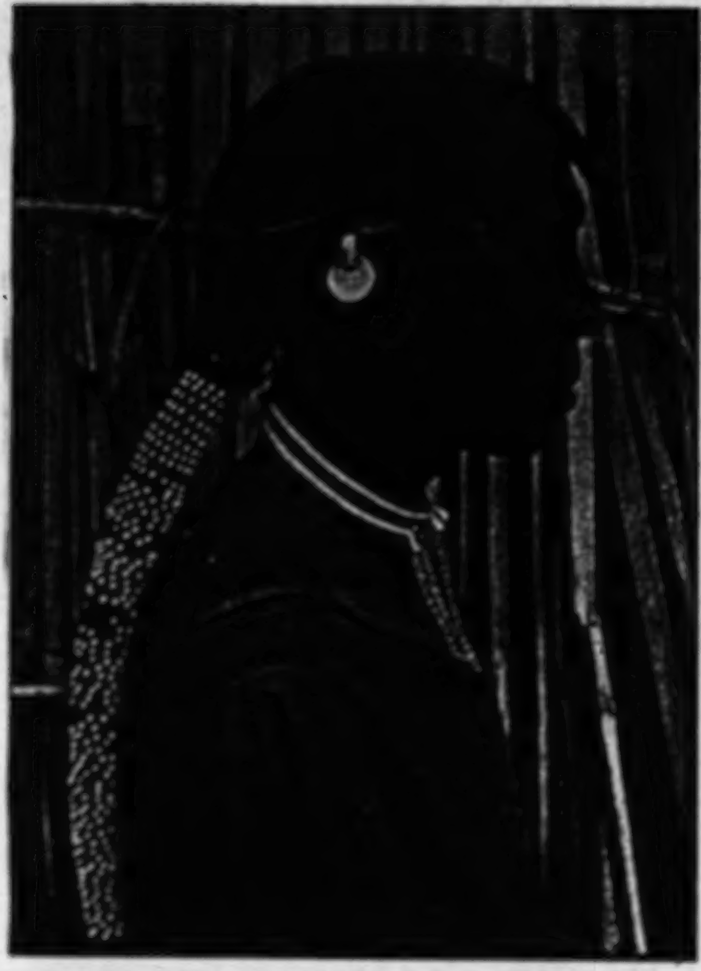
[1] It has been suggested that this practice may be due to a desire not to contaminate the earth by burial, but Mr. Hollis could find no trace of this idea, although he carefully inquired.

PLATE IV

142
301
302 ●



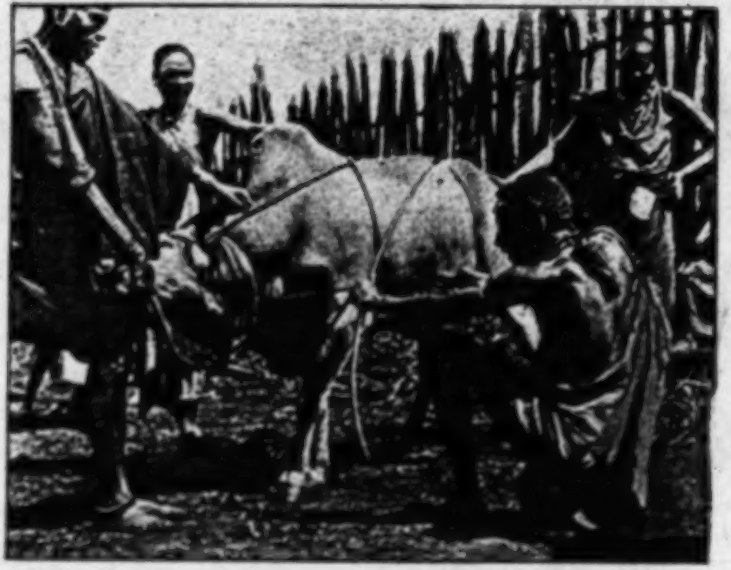
Masai warrior, showing pig-tail.

[Facing p. 102]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XI

267
411
231
291
302



Masai drawing blood from an ox by shooting a blocked arrow into one of the superficial veins of the neck.

411
291
541
714

Mock duel between two Il-aiyok.

[Facing p. 257]

881 Neaku ol-móruo oidim atumurata 'n-gera enyena, aa 'ndoiye aa 'l-ayok.	After this any of his children, whether girls or boys, may be circumcised.
881 **E-murata oo-'l-ayok.**	**Boys' circumcision.**
574 Ten eiyōu 'l-ayok loo-'l-Maasae nemurati, etaiyölöito 'njere etabana en-gata enye namuratyeki, nepwo áitururo 'l-loo-'l-oshon oonyika, nerto 'n-gishu eng-añg o-'l-oiboni, ne'ya sii 'n-aishi.	When Masai boys wish to be circumcised—having previously ascertained that the time for circumcision has arrived—all those who live in neighbouring districts collect together, and, taking cattle and honey with them, go to the medicine-man's kraal.
Ore en-döki naata 'l-ayok too-'ng-aik áitaa 'n-areta naa 'n-gusidin ake, me'ya 'remeta neme'ya 'l-alema: il-kuman ake eremöki 'musetani naatii 'm-ḅolosi.	The only weapons which they may carry in their hands are sticks; they have neither spears nor swords, and their clubs are stuck into their belts.
Ore 'l-ooiñgua 'n-gwapi naalakwa, anaa Kitēto, anaa Moipo, anaa kulye-kwapi naalakwa, neibuñgaa lello 'ng-ai, kake me'ya 'm-baa, neme'ya 'mootyani.	Those who come from countries afar off, such as Kiteto or Moipo, or other distant places, may take their bows, but they must leave their arrows and quivers behind.
Ore taa y' eishori e-murata, neipak, nesirare en-duroto.	When they have received permission to hold the circumcision festival, they enjoy themselves, and paint their bodies with chalk.
[302] Nelilita too-'ng-añgite 'l-apaitin aare araki ōkuni, nepwo e-wiji nemuratyeki aa 'ng-añgite enye, netoni too-'ng-añgite enye metabana nemurati.	They then pay visits to different kraals during the next two or three months, after which they return home, where they remain until they are circumcised [1].
Ten emurati ol-ayōni	When a Masai boy is circumcised,

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[1] It is at this time that the boys of each sub-district choose one of their number to be their ol-aigwenani, that is to say, their counsellor or spokesman, who is also their judge and their representative at the chief medicine-man's court.

Ore p' eaku en-nëä en-gima, nējōkini 'l-muran, amu eitashe pôkin ti-aulo: 'Eidipa.'	When the fire is dying down, the warriors standing outside are called, and told that, 'it is finished.' 622 574
Nekwet il-muran pôkin samurutōkino idya-mōuo.	They all run towards the spot, racing to get the horn.
Ore ol-oitera abaiki, nepik eng-aina atwa en-gima, neitau e-mōuo, neitório eng-aina, neitadol il-kulikae idya-mōuo, nējo: 'Aidipa.'	The one who arrives first puts his hand in the fire, and, taking out the horn, stretches out his arm. He shows it to the others, and cries out: 'I have finished it.'
Ōnas, neidipayu e-unoto.	With this the E-unoto feast terminates.
Nebarni ol-aunōni te-inna-oloñg o ol-aigwenani ōatai opa ake etoa eitu emurati.	The Aunoni, or chief, is shaved on the same day together with the Aigwenani, or Counsellor, who was elected before the feast of circumcision. 622 302
Nebarni si ninje 'l-kulikae-muran oo-'n-gulye-oloñgi.	Afterwards the warriors may be shaved whenever they wish.
Ore p' eidipi aatuun, nēyeñgisho 'l-muran, netoni 'l-apaitin ooñgwan ana imyet, nepwo en-jore naji En-oo-'n-dorosi araki En-e-'unoto.	When the warriors have elected their chief, they slaughter cattle, and wait for four or five months, at the expiration of which they proceed on a raid. This is called The (fulfilment) of the vow *or* The (selection) of the chief. 721
Neislop 'l-karash ooji sii 'N-dorosi, nepik il-arash.	They wear cotton cloths [1], called The vow [2], on which are sewn the seeds of the ekirikiti tree [3]. [292] [824]
Nepik sii 'n-gäk e-'syaīti 'murto naaji 'mangäk, ne'ya 'l-kulikoe 'l-kidoñgi lo-'l-kumbau araki 'l-lenyok le-menye.	They also wear necklaces made of twigs of the e-syaīti tree [4], and called Mangäk, and some carry their fathers' snuff-boxes or fans with them. [301] [824] [293]

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[1] Before cotton cloths were introduced, dressed skins sewn together were worn. N-dorosi garments are worn like the Spanish poncho, a slit being made in the middle for the head to pass through.

[2] A raid undertaken after a long peace is also called en-oo-'n-dorosi. Any warrior who shirks his duties on an occasion of this sort can be put to death, and his murderer will not be punished. [686] [627]

[3] *Erythrina tomentosa*, R. Br.

[4] *Acalypha fruticosa*, Forsk.

964 en-gurare. Ore ten eim pôki-tuñgani inne, nepik o-soit, neikōni nāja too-'l-arin pôkin.	Whenever anybody passes this spot he throws a stone on to the heap, and this is done for all time.
551 Ten ĕä eng-eyōni oo-'l-Maasae, ore p' eiu ñgotonye ee-kerai, newaya en-giok e- [304] 'nna-kerai, nāji Nawaya.	If a Masai woman gives birth to a boy after the death of one of her sons, a small piece is cut off the ear of the newly-born babe and he is called Nawaya, i.e. from whom it has been snatched.
Ore pe ebalu, nāji Ol-ōwara.	When the child grows up his name is changed to Ol-owara, which has the same meaning.
304 301 858 Teni mewayi en-gerai en-giok, neishop en-daret o ol-giso to-'l-kimōjino le-'n-geju.	Sometimes children's ears are not cut, in which case they wear a special kind of bracelet, called En-daret, and a ring on one of their toes[1].
Em-ḅuroto.	**Mourning.**
765 Ten ĕä ol-móruo loo-'l-Maasae ōata 'n-gera oo 'ñgorōyok, nepuroo ol-marei pôkin.	When a father of a family dies, the whole family mourns for him.
Neitau 'ñgorōyok i-surutya, oo 'seghenge oo-'murto, oo 'musetani; neitau sii 'n-doiye 'musetani, oò 'l-pisya, oo [302] 'seghenge oo-'n-gejek oo 'n-oo-'ng-aik; nebarn il-muran oo 'l-ayok il-papit.	His widows lay aside their ear-rings, necklaces, and beads; his daughters leave off their chains, beads, armlets, and anklets; and his warrior sons and boys shave their heads.
Netoni 'ñgorōyok ol-ari ōbo, neitōki áishop in-dōkitin enye.	His wives wait for a whole year before they put on their ornaments again.
Nae, ten ĕä kulikae-tuñganak, neitau 'ñgorōyok o-'l-marei 'n-dōkitin naaata too-'murto, kakemme pôkin, epal i-seghenge oo 'surutya; netoni ol-apa ōbo. [302] Nebarn sii 'l-lewa 'l-lughuny.	If any other person dies, the women of the family leave off their small neck ornaments but not the iron rings or the ear-rings, and the men shave their heads. The mourning lasts for one month.

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[1] The second toe of the right foot.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XXI

302
301
516

Masai woman shaving her husband.

482
291

Masai moving their belongings from one kraal to another.

[Facing p. 314]

304 Naa, ten eata opa 'l-tuñganak
752 pôkin in-jilalo oo-'l-ala le-keper mme ana'-'ata eiyōuni naleñg im-bwat. Ore taata etamooki em-bwata.

Had people formerly extracted the upper teeth, they would not have required the hole in the lower jaw. But now they have become accustomed to the latter.

Ten edol il-Maasae ol-tuñgani
[626] lemebwa, nekwenikye aajo: 'Eñgárie 'sirkon en-daa.'

When the Masai see a man who has not had the two middle incisors extracted, they laugh at him, and say: 'He eats his food like a donkey.'

Em-barnore.

Shaving.

302 Ebarn il-móruak oo' ñgorōyok oo 'n-gera oo-'l-Maasae 'l-lughuny oo 'l-papit loo-'ng-onyek le-keper, neput il-papit loo-'ng-onyek li-abori ten eirugo pe erim eng-oñgu.

Masai elders, women[1], and children shave their heads and eyebrows, and pull out their eyelashes if they enter their eyes.

Neput araki nebarn sii 'l-munyo oo 'n-gitikit oo 'n-goleshi; nepej kulikae 'l-papit loo-'l-oresheta, nepal kulikae.

They also pull out or shave the hairs of the beard, armpits, and pubes, and some singe the hairs of their shins.

Teni mepuroo il-muran, nemebarn il-lughuny metabana
[574] nēuni, neitubulu 'l-taighan.

If warriors are not in mourning[2], they may not shave their heads until they have held the feast called e-unoto[3], and they grow pigtails.

Ore ten eiu e-ñgorōyōni en-gerai, nemebarn ninye o en-gerai enye metabana nebulu

When a woman gives birth to a child, neither she nor the child are shaved until the latter has four

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[113]
[177]
[174] Sir H. Johnston, in commenting upon this, says (*The Uganda Protectorate*, p. 803): 'It may be this explanation has been invented recently to explain a very ancient custom inherited by the Masai from the Nilotic stock, which was their origin; for amongst these people the removal of the lower incisor teeth is a very common practice.' Hinde's explanation, however, appears to be very widely spread.

[191] [1] This very uncommon practice for women to shave their heads is also followed by the Dinkas, Baris, and Latukas (Cummins, 'Sub-Tribes of the Bahr-el-Ghazal Dinkas,' *Journal of the Anthropological Institute*, June, 1904; and Baker, *The Albert Nyanza*, p. 90, &c.).

[2] *Vide* p. 306.

[3] *Vide* p. 299.

en-gerai 'l-ala ooñgwan, lekeper aare o li-abore aare.

Nĕji kullo-papit ol-masi.

'Ng-amulak.

Enotari 'ng-amulak kat'-are too-'l-Maasae; en-e-'menata oo 'n-oo-'n-dōkitin naadoli neiñgasyai. Nenotari sii 'ng-amulak too-'l-oibonok, ten eiyōuni neishiu 'l-tuñganak.

Ten emen ol-Maasani likaetuñgani, neisikaki 'ng-amulak eng-omom, nĕjo: 'Ira ol-dia.'

Ore pe edol il-Maasae 'l-Ashumba opa, neisikaa, nĕjo: 'Eñgu 'l-Orida[2] anaa 'l-lukunguni.' Nemeiyōu nenyikaki áisĕye.

Ten edol ol-Maasani en-gerai kiti neitu ae-oloñg edol, nenotaki 'ng-amulak, nĕjo: 'Tubulu, tamoo 'ng-onyek o-'l-orere.'

Naa, ten edol en-gerai neitu ae-oloñg edol, nenotaki 'ng-amulak, nĕjo: 'Torono enna-kerai'; kake ĕjo to-'l-tau lenye: 'Sidai enna-kerai'; amu ĕji, ten ĕjöki ol-tuñgani en-gerai: 'Sidai enna-kerai,' nemweiyu.

teeth, two in the upper jaw and two 302
in the lower.

The hair of the head is called the mane.

Spitting.

The Masai have two ways of spitting; one is used to show contempt, and the other astonishment. Besides this the medicine-men spit when they wish to heal people[1]. 201

If a Masai wishes to show his contempt for another man, he expectorates a small stream of saliva forcibly through the hole in his teeth into the man's face, and says at the same time: 'You are a dog.'

Formerly when the Masai saw Swahilis, they used to spit on the ground and say: 'These coast people stink like fowls.' They never went near them or touched them if they could help it. [177]

When a Masai sees a baby that he has never seen before, he spits on it slightly several times and says: 'Grow, become accustomed to the eyes of people.' 514 789 [856]

When he sees a child that he has never before beheld, he also spits on it slightly, and says: 'This child is bad.' To himself, however, he says: 'This child is good.' It is believed that if he praises a child it will fall ill. [753]

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[1] Amongst the Dinkas it is also customary for the medicine-man to spit on their patients (Kaufmann, *Schilderungen*, p. 128). [171]

[2] The name by which the Swahili were formerly known.

Il-käk ooirieki 'l-pukurto oo 'malasin naapiki kulle:	The trees which are used for fumigating the milk gourds: 824 264
Tan eisuj i-ñgorõyok il-pukurto naa 'n-gulak oo-'n-gishu áisuji o e-söaian o-'l-piro.	The women clean the milk gourds with cows' urine and a twig of the doum palm (*Hyphaene thebaica*, Mart.), the end of which has been chewed till it resembles a brush.
Ore p' eidip aatõir to-'l-oirien, nemesut to-'l-kidoñgoi.	The gourd is then fumigated by means of a smouldering piece of wood, after which it is dusted out with a cow's tail kept especially for this purpose. [237] [412]
Ore 'l-käk ooitái 'l-oirienito ooji:	The trees which are used for fumigating are:
1. Ol-oirien[1] araki ol-tamiyai.	1. *Olea chrysophylla*, Lam.
2. Ol-dorko.	2. *Cordia Rothii*, Roem. and Schult.
3. Ol-oisuki.	3. *Zanthoxylum sp.*
4. Ol-tai.	4. *Premna oligotricha*, Baker.
5. O-iri.	5. *Grewia sp.*
Il-käk ooitaa 'l-muran oo 'n-doiye 'l-orõpili:	The trees which the warriors and girls use for scent: 824 302
1. 'N-dapuka o-'l-orõpil.	1. The flowers of *Justicia Fischeri*, Lindau.
2. 'N-dana o-'l-mokongora.	2. The roots of *Lantana sp.*
3. 'M-benek o-'l-leleshwa naapik 'n-giyaa.	3. The leaves of *Tarchonanthus camphoratus*, Houtt., which they wear in their ears.
4. 'M-benek e-'n-jani e-'ngare.	4. The leaves of *Urticaceous sp.*, which grows at the water's edge.
5. E-songõyo eitauni 'ng-epit, nepiai, nepiki 'murto.	5. *Indigofera sp.* This is plaited and hung round the neck.
6. 'N-dapuka oo 'm-benek e-'l-kumbau loo-'l-muran[2].	6. The flowers and leaves of *Ocimum suave*, Willd.

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[1] Ol-oirien means both the heartwood of a tree and the wild olive.

[2] Lit. the warrior's tobacco.

824 302 7. Ol-matasya enyor il-tuñganak aatepetai amu erõpil; neibuñgaa sii 'l-muran too-'ng-aik epwo o-singólio; neiikye sii 'l-ala te-'lle-shani.	7. People like to lie on the leaves of *Clausena inaequalis*, Benth., as they are sweet-scented. The warriors also carry some in their hands when they go to the dances; and the branches of this plant are used as tooth-brushes.
8. 'N-dana oo-'l-ooibor-benek naapiki 'l-papit.	8. The roots of *Dregea rubicunda*, K. Sch., which are worn in the hair.
824 Ol-chani ōshetyeki 'l-loñgoi:	The tree used for binding shields:
[914] Ol-girigiri. Eitauni 'l-loom lenyena áitaa 'l-direta loo-'l-loñgoi.	*Acacia pennata*, Willd., the spine of which is used to sew the edge of the shields with.
[912] Eitaa sii 'l-muran il-jipeta ooinosye 'n-giri.	The warriors also make their meat-skewers of this tree.
[911] Il-kăk ooitaunyeki 'l-kuman, oo 'siáren, oo 'n-găk oo-'remeta:	The trees from which the clubs and the spear handles are made:
1. Ol-oirien araki ol-tamiyoi.	1. *Olea chrysophylla*, Lam.
2. Ol-tirkish.	2. *Albizzia sp.*
3. Ol-gilai.	3. *Teclea unifoliolata*, Baill.
4. Ol-dorko.	4. *Cordia Rothii*, Roem. and Schult.
5. Natu-aina.	5. *Ochna Merkeri*, Gilg.
Kulikae-kăk ooitaunyeki 'n-dōkitin:	Other trees which are made use of:
1. O-siteti o Ol-masamburai. Ninje ooitaunyeki 'n-gusidin.	1. *Grewia bicolor*, Juss., and *Tamarindus indica*, L. From these trees sticks are cut.
[237] [392] 2. Ol-tiani araki ol-orubăt[1], ninye epik il-muran il-ōpir le-'sidai oopwo en-jore.	2. The warriors use bamboo for the framework of their ostrich feather head-dresses, which they wear when they go to the wars.
[415] [276] Neitaa sii 'l-móruak il-kidoñgi oopik il-kumbaun.	The old men also use bamboo for their tobacco pouches.

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[1] Probably *Arundo madagascariensis*, Kunth.

3. Ol-morijo. Ninye oitaunyeki il-Torõbo e-saiyet oo-'m-baa, nainyañgu 'l-móruak loo-'l-Maasae.

4. Ol-ñgoswa. Ninye ĕudye 'l-Maasae 'n-gera 'n-giyaa. Neata sii e-manoo naji e-saate araki en-aiñgure nanyaali 'ñgorõyok, nepejõkīni 'malasin naadanya.

5. Ol-ñgeriandus. E-tii 'l-ñgeriandusi oora 'mwain are, ol-õpiki 'n-jashuri o ol-likae õpejisho ten epiki 'seseni.

Ore illo õpejisho na ninye enyor in-doiye epejye aate 'ng-omomite oo 'sederi p' eaku sidan; kake en-natonyora openy neiko nĕja, mĕarakīni.

Eiger sii 'n-doiye 'ng-oshua too-'l-kighareta araki eipir too-'n-gujit áitaman o-sararua, kake mepik tõki.

Neiko si nĕja 'l-muran, kake 'me pôkin ooiko nĕja, ol-oiyĕu ake.

6. Ol-bughoi epik i-ñgorõyok il-kilani pe enyoriju eton eñgejuko; eishori sii 'n-gishu naamwei ol-tikana.

7. Ol-magirigirianie. Ninye epik il-Maasae 'm-benek oó 'l-

3. *Acokanthera Schimperi* (Hochst.), 824 Bth. and Hook. The Dorobo obtain poison for their arrows from this tree, [411] and Masai elders purchase it from them. [439]

4. *Balanites sp.* With the thorns of this tree the Masai pierce their [412] children's ears. The sap, called gum or frankincense, is chewed by women, [261] and is used for mending the gourds when they break.

5. *Rubia cordifolia*, L., and *Plumbago zeylanica*, L. There are two plants called ol-ngeriandus, from one of which a dye is obtained which is [386] used for colouring the sheaths red, whilst the other is used for tattooing.

The latter kind is what girls like, 304 and they tattoo themselves[1] with it [824] on the forehead and the sides of the face to make themselves look beautiful; but it is only done by those who wish, it is not done by force.

Girls also scratch the skin off their bellies with thorns, or make incisions with grass round their navels, but they do not rub anything into these cuts.

Some warriors do this too, but only those who wish.

6. *Terminalia sp.* The tannin of 824 this tree is used by the women for [281] curing skins with. It is also given to cattle when they are suffering from gall fever.

7. *Lantana salvifolia*, Jacq. The [302] leaves and fruit of this plant are

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[1] An illustration of tattooing round a Masai woman's eyes is given in Sir H. H. Johnston's book, p. 804. A somewhat similar instance of tattooing [113] amongst the Latukas is given in Baker's *The Albert Nyanza*, vol. i, p. 216.

824 [302] ñganaiyok atwa 'ila naaelare neelye 'seseni.

8. Ol-oireroi. Ninye epej [386] il-muran, nedoñg 'n-guk enyena, nesírie 'l-loñgoi, nerooku.

9. Ol-dule. Ninye ejipye [151] 'ñgorōyok oo 'n-doiye 'm-benek i-seghenge.

[415] [251] 10. Ol-bili. Ninye eitobirieki 'l-ûluli e-'n-aisho.

used by the Masai to mix with oil, with which they anoint their bodies.

8. *Mœrua uniflora*, Vahl. The warriors burn this plant and obtain a black dye from the ashes, with which they colour their shields.

9. Women and girls place the leaves of *Ri[illegible]s communis*, L., under their i[illegible]mlets and anklets to p[illegible]m from chafing the skin.

[illegible] *ommiphora sp.* Honey barrels are made of the wood of this tree.

'L-omon le-'n-gima.

377 [484] Ten eidur il-Maasae pe epwo en-nelakwa, ore pe ebaya e-wēji nemany, ne'yau araki neduñgu ol-piron o en-doole, neiñgoru 'l-mur asho 'l-kujit ootōito, neipiru en-gima te-poloe-boo oo metalōu, neinok, nepik im-benek o-'seki, nepik il-käk kumok, nepwōnu 'ñgorōyok pókin aaya en-gima te-inne.

[831] Nējo 'l-Maasae ol-piron ol-lee o en-doole e-ñgorōyōni enye.

Ore 'l-käk ooitaunyeki ol-[824] piron ol-ñgalāli o ol-piron le-'n-gima; ore 'l-käk ooitaunyeki en-doole 'l-käk pókin ooata 'ng-opit, anaa ol-darpoi, arai o-seki, arai ol-ierai.

How fire is obtained.

When the Masai move and go far[1], the men take with them, or cut on the spot where they intend to stay, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the centre of the new kraal by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Cordia ovalis* and throw wood on to the fire. The women obtain their fire from the one which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Ficus sycomorus* and *Ekebergia sp.*; the flat pieces of wood from any fibrous tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*.

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[1] When the journey is a short one the women carry fire with them.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

727
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Free Translation.

The foe is routed: surely not in vain
Upon our brows we bound the lion's mane.
With bootless zeal the herdsman tracked our line,
Far, far ahead we drove the captured kine.
Their kraals we've burnt, their cattle we have ta'en,
And now we come in triumph home again.

'Singŏliŏñtin loo-'l-muran.	Warriors' songs.
Ten epwo 'l-muran loo-'l-Maasae en-jore, ore p' ĕar il-meek, nesira e-matwa e-tatĕne oo-'sesenì to-'l-kàrìa o e-matwa e-kedyanye te-'n-dàroto.	When Masai warriors kill barbarians in a fight, they paint the right half of their bodies red and the left half white. [302]
Nerep il-kulikae lekwa eetaariabŏte.	The comrades of those who have killed some of the enemy then sing their praises.
Anaa elle ŏrepi aajo:	The following is an example of their songs:
Etaa shumaroto	*Solo.* The pig-tail on the top of your head
Ol-teigha lino eibuñgi,	Is about to be seized
Tin idaasu 'ng-añgite,	When you remember the kraals,
Em-barnoti o-'l-Paruo.	*Chorus.* O warrior son of Ol-Paruo.

Free Translation.

Son of Ol-Paruo,
Mighty in battle,
Dost thou remember
The kraals and the cattle
We took from the foemen,
What time in thy daring
We scarce held thee back by
The plaits thou wast wearing!

881 561 tive unit, and class, leaders are carefully selected and practically trained. It is from the outstanding senior members of the class, i. e. from those who have come to the fore since the very beginning, that leaders, whatever their function in Masai society, emerge.

881 561 203 The messengers (*ol amal* – message) wear warriors' garments and decorations but no arms. "Their quest is a peaceful one" (WHITEHOUSE). [illegible]

Only two of the deputation will be introduced to the class-leader (*aigwenan*) by some of the elders. The message is delivered on behalf [431] of all class candidates to the leader with some presents of honey. The matter is discussed by the leader and his council, and the messengers are advised of the date for the feast.

881 561 It is at this point that, according to WHITEHOUSE, *Endungore* is performed.

The ceremony is started by a dance (*Engibata*) in full array [illegible] followed by a prayer to God (*Ngai Narok* – the black God) for the candidates. The elders then take the candidates apart and instruct them on their duties towards the elders and their seniors generally. As soon as this is over, a fire-stick, a male circumcision knife, and a small dead bird (other than a dove are produced. The elders break the stick, pierce the eyes of the bird and break its legs, and lay a curse on the knife. "In this way, the elders formally lay claim to the sponsorship of a new agegroup. From that time the boys refer to their sponsors as *Il Piron* while the elders refer to the boys as *Il-Piron*" (WHITEHOUSE). Indeed, it should be noted, as FOSBROOKE points out, that though the term *il piron* is frequently used with reference to the elders, it is a reciprocal term expressing a mutual relationship.

The symbolism of the *Endungore* ceremony is plain: the ceremony closes an initiation period.

When the *Endungore* is over, some of the elders (presumably the *aigwenani*) and three or four of the candidates go with presents to inform the prophet that the firesticks have been broken. They say – *Ol piron lang obo, kira nabo.* "This is our fire stick, we are one", which probably means that a new firestick is used to produce

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[illegible] It is not clear whether the number of any messengers is fixed. LEAKEY states that the amal-boys number from six to twelve, DAWSON 20, FOSBROOKE 9. Probably no significance is attached to the actual figure.

[301] [illegible] [illegible] Three rows are formed, each distinguished by proper decoration, the first wears ostrich-feathers, the second wear lion-mane head-dresses, and all the members of the third have [illegible] bodies decorated with white stripes.

fire as a symbol of the new relationship between the elders and the candidates. 881 561

The next stage of *Endungore-Engibata* is the election of the unit leader (*aigwenani*). This office is not popular with the boys,[63] and the election is kept as secret as possible from the person concerned. It is not very clear whether the election rest primarily with the boys or with the elders, both have a say in the matter since it is of common concern.[64] The selected person is chosen from the so called *ingopior*, i. e. "those who have shown ability and strength of character during the many debates already held" (WHITEHOUSE). This indicates that he must be a man of talent and personality. Some consideration is also given to the clan and family from which he comes.[65] The appointment is forced upon the boy, but only after the approval of his family has been obtained. The insignia of the *aigwenani* is a black club, which is presented to him by the leader of the elders. Prayers are also offered for the new elect. [782]

The naming of the age-unit takes place now with great solemnity. Not all the candidates are present but only a few of them.[66] These are called *mejengema*. They take part in the ceremony dressed up in full regalia and painted with red clay and chalk.[67] [302]

On the following day a great sacrifice of two bullocks[68] is also monies are not performed by some selected individuals on behalf of others, as for *Embolosat* and *Endungore-Engibata*. Also from a territorial point of view all these ceremonies differ. A single performance of *Embolosat*, which opens the class-period, is valid for all Masailand; *Endungore-Engibata*, which opens the unit-period, is sectional; individual initiation is held at each village. The following diagram illustrates the correspondence. 881 [184]

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[63] For the same reason given for the ol opiaia.

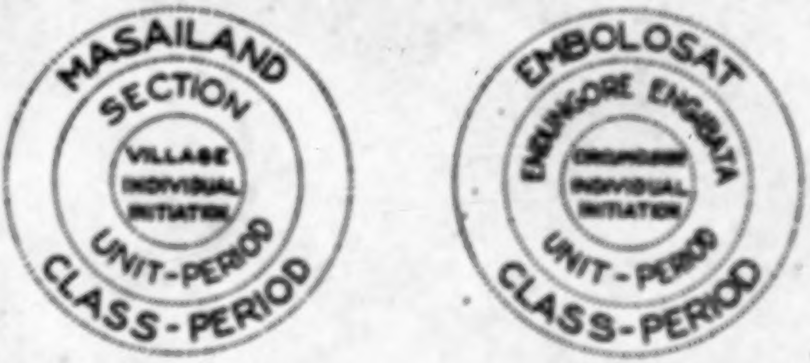
[64] WHITEHOUSE states that "the names of possible candidates are submitted to the il-piron elders for consideration; the elders do not actually select a boy but prevent any unwise choice being made. The responsibility of making a choice rests with the boys themselves". On the other hand FOX, *l. c.*, p. 450, states that in the first instance the nomination is made by the elders, and if the candidates are dissatisfied with him they may ask for a change. MERKER, *l. c.*, p. 61, states the boys elect one of their member.

[65] Particularly, he must not be a member of the *Engidongi* clan, the clan of the laibon. [614]

[66] According to DAWSON, the mejengema must be 49 if the ceremony is for the 'right-hand' unit; 48, if the ceremony is for the 'left-hand' unit. These boys must be pure Masai, and must never have killed a Masai.

[67] "The mejengema", writes DAWSON, "assemble in the middle of the village and the *Aigwenani*, having poured honey beer into a trumpet made out of a *kudu* horn, blows two blasts on it and shouts the name. There is no answer as this name must never be mentioned by anyone. He again blows the horn and shouts out another name and is answered by a shout of 'Ho' from the mejengema. He again shouts out the name and is again answered by a shout of 'Ho'". The name is later announced to the other candidates by the leader and the mejengema. [534]

[68] The sacrifice of the bullocks (one must be entirely white, the other entirely black!) is ended by great ceremonial. The two beasts are smothered and [782]



A candidate's age for individual initiation is indicated by FOSBROOKE as 16-17 years. The principle for admission to initiation seems to be that the candidate must have passed his puberty, and his father must have performed "the passing of the fence" as described above. [47]

Circumcision is the central point of Masai individual initiation. [304] The ceremony is performed in three stages, *a*) a testing of the past moral behaviour of the candidate; *b*) the ordeal of circumcision; *c*) a period of special segregation.

a) On the eve of circumcision day the candidate is completely shaved by his mother. The elders are entertained with meat and beer [48] at the house of the candidate's mother. [49] Then the elders [302] [574] the warriors with milk. This seems to be the feast that MERKER refers to as "the feast of the circumcised boys – *ol apor lol aijoi emurate*". The newly circumcised remains in his mother's house until the wound is healed.

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[47] Cases may occur of boys who have to be initiated at an earlier age for some special reason. FOSBROOKE, *l. c.*, p. 58 records the instance of a father's orphan having to be initiated in his early puberty in order to inherit.

[48] HOLLIS, *l. c.*, p. 297, states that a bullock is slaughtered and called *ol-sirupabieki* — the (animal) that has caused him to be taken out of the boys' ranks. FOX says that a number (5, 6 or 8) of gourds of beer are offered to the elders.

[49] There is no special meaning in the use of the mother's house. The custom is occasioned by the arrangement of a Masai polygynic village. Every [575]

c) At this stage all the newly circumcised assemble from the various villages; they form small bands and go around shooting at small birds with special small bows and arrows. They wear women's clothes, women's ear-decorations (used also by elders) and a special headdress to which they append the birds they kill. During this period they are called *ol sipolio*, pl. *i-sipolio* – the recluse, and are under strict regulations: At evening they must return home and enter the village before the cattle. They must not drink blood or eat meat or touch it with their hands. They must not wash. They must avoid girls. They must not fight with, or be struck by, any other: if this happens, milk must be put on their heads. They must not go out in the daytime without their special headdress.

The period of segregation may last for some months. At the end by order of the elders they are shaved by their mothers (hence they are called the shaved ones – *ol barnoti* pl. *il barnot*) and presented by their fathers with the arms of the warriors, a spear, a sword and a shield. It is a peculiar distinction of the initiates to let their hair grow and to twist it into a pigtail of which they are very proud. [illegible] At this later stage the initiates will be called *ol murrani*, pl. *il murran*, i. e. those who have been circumcised.

It is generally stated, and apparently even by the Masai themselves, that as soon as a youth is circumcised he becomes a man. The evidence shows clearly that the expression "becomes a man" does not describe the real social status of a newly circumcised. Even if the statement is taken to mean that through circumcision a boy has attained the status of a man, and therefore is entitled to full participation in Masai social life, the statement is at variance with the evidence. As a matter of fact no Masai is allowed to marry soon after circumcision. In order to marry he must be at least a senior initiate, i. e. a member of the senior age-unit. [illegible] A newly circumcised (i. e. a junior, and to some extent also a senior initiate) may

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[illegible] On this particular custom, cfr. MERKER, l. c., p. 146; FOSBROOKE, in *T. N.* and *R.*, 1948, n. 26, pp. 50 ss.

[illegible] The seniority of the age units is discussed in the next paragraph. With reference to the text above we note that even when a senior initiate marries, he is not allowed to beget children, as this is the privilege of the elders. See below, where LEAKEY and FOX are cited.

[illegible] when the olaiguenani [illegible] pukia was recognized as a general leader.[illegible]

Judicial activity is not a real part of the olaiguenani's office. It all depends on his personality and on how much he is favoured by his age-mates, who may ask him to arbitrate and settle their disputes.[illegible]

The election and the status of the [illegible] as the ceremonial leader of the age-unit has already been described. A peculiar duty of the [illegible] office is the responsibility "for the smart turn-out of the moran (initiates)".[illegible] MERKER,[illegible] and HOLLIS,[illegible] state that the [illegible] was responsible to the prophet (laibon) for the organization of raids. The anonymous author of *M.S.* 63, p. 4, describes him as the mascot of the unit when this was at war: "as long as he is alive they (the unit-members) cannot be beaten by the enemy... For this reason they take him on their raids".

The relationship between the olaiguenani and the [illegible] is not clear. It seems certain that the latter has a more ceremonial and ritual character than the former.

The term of office for all these officers is limited to the existence of the age-unit as such; but they will always be distinguished and sought for their opinion.

The analysis of the unit's leaders does not offer a complete picture of the internal structure of the age-unit. This structure rests on two other institutions, namely the manyatta, which is the proper

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[illegible] The olaiguenani was not expected to take part in the actual fighting: he had to be in the rear to govern the action or, as FOSBROOKE, p. 38, puts it, "probably because the laiguenani were the charm which had been obtained from the laibon, and its loss could not be risked". At present, adds FOSBROOKE, p. 38, "the relations between senior laiguenak and their juniors are very lax. It is probable that this is due to the prohibition of raiding and consequent reduction of the occasions on which large-scale common efforts are required. In the old days when large groups of moran (initiates) came together for raids the senior laiguenak (sic) must of necessity have asserted his position, and the others must have obeyed him, to ensure the success of the venture".

[illegible] "It appears", writes FOSBROOKE, p. 38, "to be the privilege of the aggrieved party to select his judges... If a local laiguenani has a reputation for fairness and justice, he will be called even from a distance, but proceedings are not invalidated if no laiguenani is present".

[illegible] FOSBROOKE, p. 48. So, no initiate was supposed to cut off his pig-tail coiffure without the permission of the [illegible].

[illegible] MERKER, l. c., p. 133.

[illegible] HOLLIS, l. c., p. 299 n. 1.

6:Thomson K-3 (1883-1884)1887
F112 Masai F112
Wa-Kuafi

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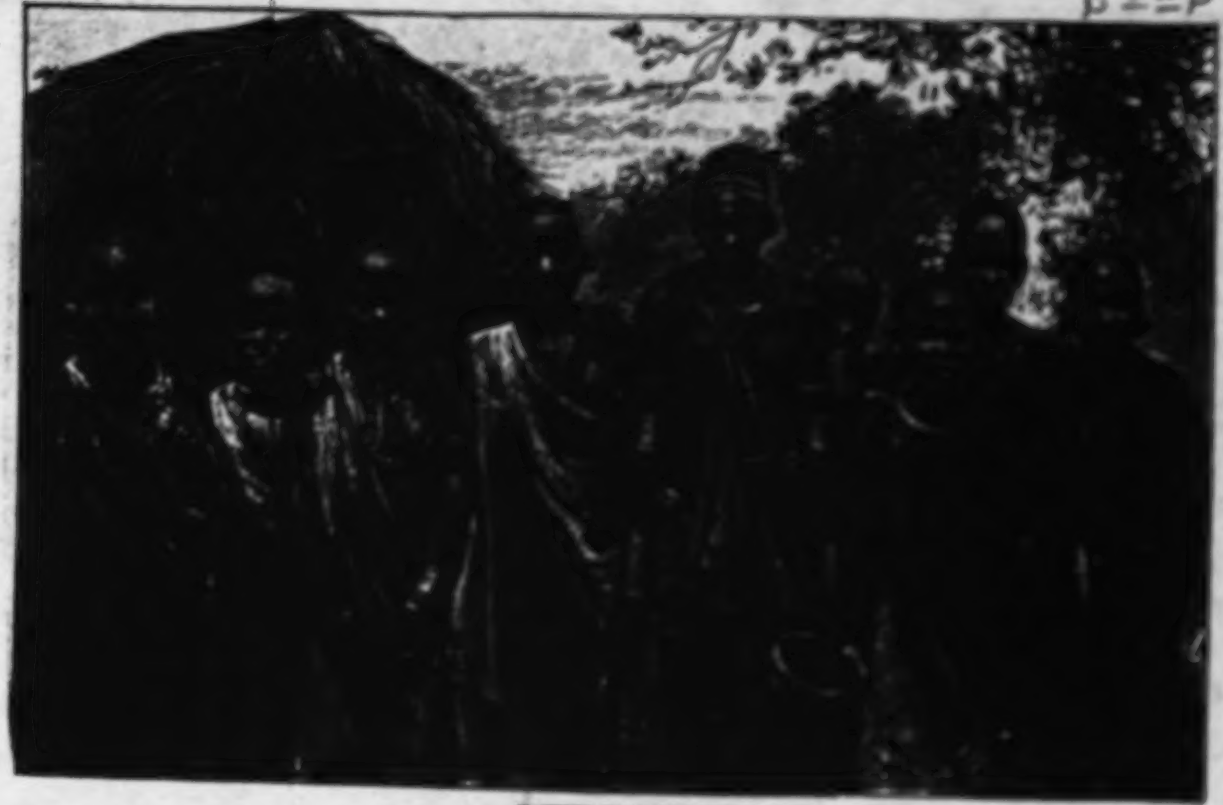
302



NATIVES OF [illegible].

[p.235]

881 sandals, they chose a handsome shield of buffalo hide,
[714] beautifully made, elliptical in shape, and warranted to stand a tremendous blow from a spear. The price being asked, a bullock was mentioned as the very lowest cost price. But the unfortunate maker had to be content with a scraggy sheep—and a blow. This purchase accomplished—for the Masai never make shields or spears, though there is nothing in the possession of which they pride themselves so much—
881 they returned to the kraal, and then called for an El-konono.
563 This is an inferior race kept in servitude to the Masai, for whom they make spears and swords. They do not go to war, and are not allowed to intermarry with their superiors. They all speak Masai, though it is believed they have a language of their own. In response to the call a miserable, half-starved object appeared with a selection of most
881 murderous-looking weapons. After a careful examination
411 Moran selected a spear, with a blade two feet and a half long, a wooden handle fifteen inches, and a spike at the end about one foot and a half. The blade had an almost uniform width of from two to three inches, up to near the top, where it abruptly formed a point. A sword and a knobkerry of formidable appearance completed his warlike equipment.

881 These important acquisitions made, our hero now proceeded to dress himself up as became his new character.
[302] He first worked his hair into a mop of strings, those falling over the forehead being cut shorter than the rest. Instead of the ivory ear-stretcher hitherto used, he put in a swell
[301] ear ornament formed of a tassel of iron chain. Round his neck he put a bracelet of coiled wire, and round his wrists a neatly formed bead mitten. On his ankles he bound a strip of the black hair of the *colobus* (monkey) of Central Africa. A glorious layer of grease and clay was plastered on his head and shoulders. This completed, he donned a very
[291] neat and handsomely decorated kid-skin garment, of very scanty dimensions, which served to cover his breast and shoulders, but hardly reached below the waist, and thus stood forth the complete military masher, ready for love or war.

882 And now the great step of his life was taken. Thus far he had lived in the kraal of the married people, and accordingly had to comport himself as "only a boy." Now he proceeded to a distant kraal in which were none but young unmarried men and women. To keep up his dignity and supply him with food his father provided him with a number

[text continues on p. 250]

862 of bullocks. Reaching the kraal, our friend found himself among a large number of splendidly built young savages—indeed the most magnificently modelled men conceivable. And here let me for a moment pause in my story to indulge in a passing word of description.

142 There is, as a rule, not one of the El-moran under six feet (I am speaking of a superior class). Their appearance, however, is not suggestive of great strength, and they show little of the knotted and brawny muscle characteristic of the ideal Hercules or typical athlete. The Apollo type is the more characteristic form, presenting a smoothness of outline which might be called almost effeminate. In most cases the nose is well raised and straight, frequently as good as any European's (though passing into the negro type in the lower class, such as Wa-kwafi). The lips also vary from the thin and well-formed down to the thick and everted. The eyes are bright, with the sclerotic whiter than is common in Africa. The slits are generally narrow, with a Mongolian upward slant. The jaws are rarely prognathous, while the hair is a cross between the European and the negro, rarely in piles, but evenly spread over the head. Hair is scarcely in any case seen on the face or any part of the body. The cheek-bones are in all remarkably prominent, and the head narrow both above and below. The teeth and gums of almost every one [304] are such as I have already described, though I think I have neglected to mention that the two lower middle incisors are extracted. Tatooing is not practised; but every Masai is branded with five or six marks on the thigh.

Such are the main characteristics of the El-moran; but before we resume our narrative let us note a few facts about the young damsels—the Ditto—who are seen to be flirting with our hero.

Happily facts support the verdict of gallantry when I say that they are really the best-looking girls I have ever met with in Africa. They are distinctly ladylike in both manner and physique. Their figures are slender and well formed, without the abnormal development about the hips characteristic of the negro. They share, like the men, the dark [302] gums, and the bad sets of teeth. The hair is shaved off totally, leaving a shiny scalp. As to dress, they are very 291 decent, and almost classical, if a stinking greasy hide can have anything to do with things classical. They wear a dressed bullock's hide from which the hair has been scraped. This is tied over the left shoulder, passing under the right

726 ever, a party had been sent to the chief lybon of the Masai—Mbaratien—to seek advice as to the time of their start, and to procure medicines to make them successful. On their return the party mustered, and set off. It was a remarkable sight to behold these bloated young cut-throats on the march, and it is almost an impossibility to convey any clear picture of their appearance in words. The Frontispiece illustration, however, will help to some extent.

704 726 Let us pause and in imagination watch some enthusiastic young dito buckling on the armour of her knight. First there is tied round his neck, whence it falls in flowing lengths, the *naibere*,—a piece of cotton, six feet long, two feet broad, with a longitudinal stripe of coloured cloth sewed down the middle of it. Over his shoulders is placed [227] a huge cape of kite's feathers—a regular heap of them. The kid-skin garment which hangs at his shoulder is now folded up, and tied tightly round his waist like a belt, so as [302] to leave his arms free. His hair is tied into two pigtails, one before and one behind. On his head is placed a remarkable object formed of ostrich feathers stuck in a band of leather, the whole forming an elliptically-shaped head-gear. This is placed diagonally in a line beginning under the lower lip and running in front of the ear to the crown. His legs are ornamented with flowing hair of the colobus, resembling wings. His bodily adornment is finished off by the customary plastering of oil. His simé or sword is now attached—it does not hang—to his *right* side; and through the belt is pushed the skull-smasher or knobkerry, which may be thrown at an approaching enemy, or may give the quietus to a disabled one. His huge shield in his left hand and his great spear in his right complete his extraordinary equipment. For the rest you must imagine an *Apollo*-like form and the face of a fiend, and you have before you the beau-ideal of a Masai warrior. He takes enormous pride in his weapons, and would part with everything he has rather than his spear. He glories in his scars, as the true laurel and decorative marks of one who delights in battles.

726 With astonishing hardihood, Moran and his comrades, thus terribly arrayed, shaped their course towards Swahili-[697] land; for, strangely enough, they have found that they can lift the cattle with greater immunity there than anywhere else—in spite of the Swahili guns and a large population. The reason is the complete absence of anything like patriotism or public spirit among the coast people. Their argument

885 becoming bald or developing grey hairs, but that he could
not take the regulation dose of purgative as formerly.
From this, coupled with the fact that he could not take such
liberties with his stomach, he gathered that he was not
quite so strong as formerly. We can imagine how he
would curse his luck and look fiendish on discovering this
unpalatable truth. There was nothing for it but to marry,
and become a staid and respectable member of society. He
had sown his wild oats.

583 Casting about, he fixed upon a damsel after his heart.
885 The preliminaries having been arranged—the number of
bullocks to be paid, &c.—she was sealed to him. Then an
[304] operation was performed on the damsel. Recovered from its
effects, she had to wait till the calving season, as abundance
of milk is an indispensable requisite in the honeymoon.
[302] Meanwhile, she allowed her hair to grow till it assumed the
[301] appearance of an old shoe-brush clotted up with blacking.
Round the head she wore a band of cowries from which
depended a number of strings, forming in fact the bridal
585 veil. At last the happy day arrived, and the final seal was
885 put upon the marriage by both parties disposing of their chain
earrings, and substituting a double disc of copper wire
arranged spirally. The lady also shaved her head, laid aside
the garment of the ditto, and clothed herself with two skins,
one suspended from the waist the other from the shoulder.
Strangest of all, however, and strikingly indicative of the
fact that he had exchanged the spear for the distaff, Moran
had actually to wear the garment of a ditto for one month.
Just imagine what fun it would be in this staid and dignified
country of ours, if a young man had to spend his honey-
moon in a cast-off suit of his wife's maiden clothes. What
our friend's feelings were in this guise, I do not know,
and this veracious chronicle does not admit of conjecture.

837 And now Moran's sole idea was to rear a brood of young
885 cattle-lifters, and so that he got them, he was not very
particular as to the manner of it. He was not jealous,
[842] asked no awkward questions, and employed no spies. If
a friend should visit him, he was hospitable in a degree
not consistent with a high level of morality. We shall here
prudently follow his example of non-inquisitiveness; for we
might find that the domestic affairs of our friend's household
will not bear a too curious scrutiny.

885 He was now wholly a changed being—as indeed who is
262 not when he gets married! His strict rules of diet were

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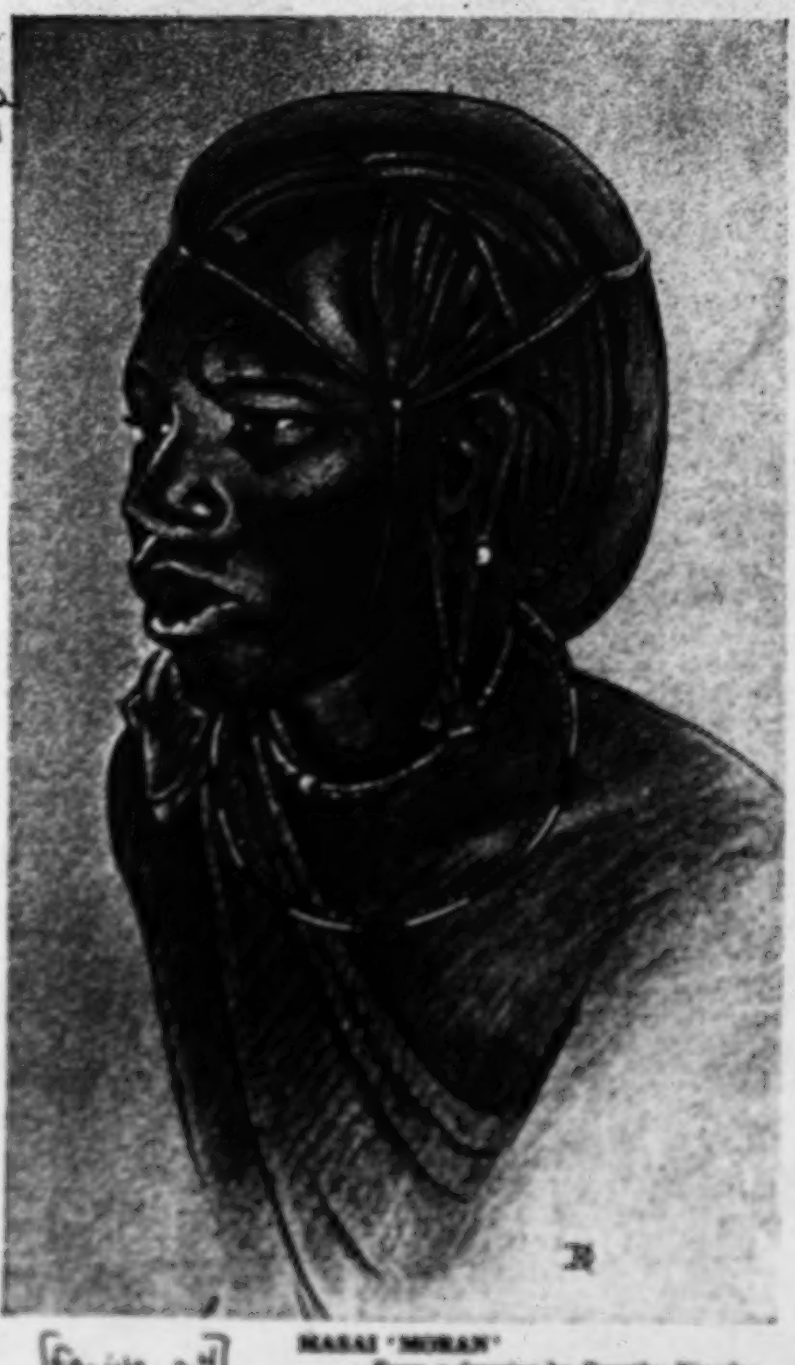

[facing p 4]

MASAI 'MORAN'
—From a drawing by Dorothy Kingdon.

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ON THE MOVE — Old lady leading donkey.

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MASAI HERD BOY
The one-leg stance characteristic of Hamitic peoples.

[facing p. 12]

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On left —

LAIBON MBEIYA (17)

Below—

WARRIOR IN FULL CEREMONIAL DRESS

wearing lion-killer's head-dress with ostrich-plumes on spear as a sign of peace.

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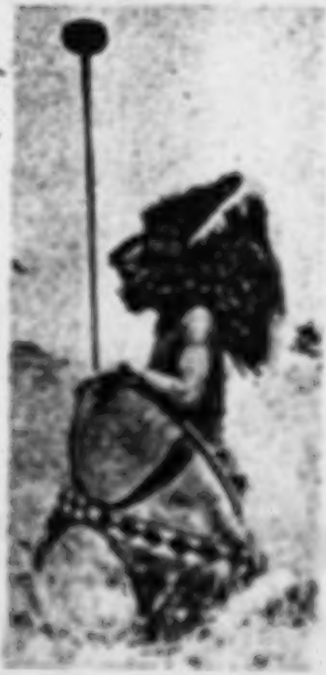

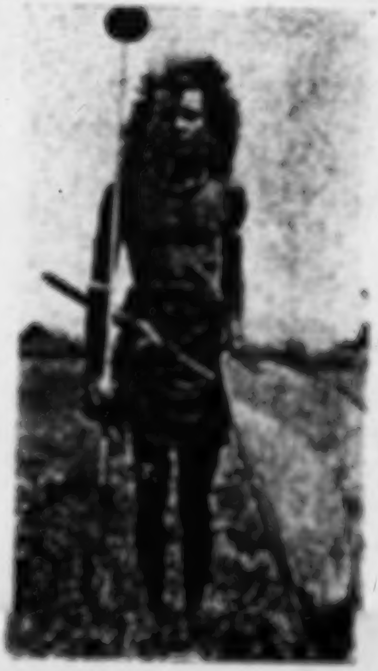

[Facing p. 18]

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SENIOR MORAN — blowing Kudu horn.

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NEWLY CIRCUMCISED YOUTH.

[Facing p. 39]

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But the launon is held in great respect by his age-mates, and any demands that he makes on them must be fulfilled. It is stated that he is the only offical whose order must be obeyed. In discussing this with an elder, I poined out that this should give the office great political importance, in reply to which the elder indicated that such did not necessarily follow, as "we can always tell the launon what order to give!"

[302]

Hollis state that the launon is responsible to the laibon for the appearance of the moran in case of war; this may well have been so in the old days, for it is generally admitted to-day that he is responsible for the smart turn-out of the moran. Thus unless in cases of sickness or mourning, a moran is not supposed to cut off his pig-tail without the launon's permision. It is alleged, however, that the office is losing its status and authority, for whereas the Dareto age launon is supposed to have gone on frequent 'tours of inspection' and to have inflicted many fines, nowadays many Kisale shave their heads without consulting their launon.

During eldshood, by virtue of his previous position, the launon is still held in respect, though no specific duties seem to attach to him. He may perhaps ply some part at the unoto and ngeherr ceremonies of the age next-but-one- below, by virtue of the ol pirun relationship.

Another offial chosen at the unoto is called *ol buro engene*, who splits the skin of the ceremonially slaughtered ox. He is given four or five cattle as a fe, and in after life is held in respect, but appears to have no duties.

At the ngeher ceremony, an *official*, the *Loowruiya*, is chosen in respect of the whole genration, whose position corresponds to that of the launon at the unoto. A there is only one ngeherr ceremony for all sections of the Masai, so there is only one *loowruiya*. No duties, but considerable respect, appear to attach to the office in after life.

CLAN ORGANIZATION CHART.

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GROUPS	CLANS	SUB-CLANS
[illegible]	Engishome	Olgilata
	I. Engaje Masai.	
LAISER or L'OOROKITENG (right hand)	LAISER	Engidong Parkinet Parsinga Engaje-Nanuki or L'Oolokigishu Partimaru Parsa Sobo
	LUGHUMAI	Siteya Kariogishu

If however there is to be no left-hand circumcision the *Il piron* elders arrange to hold the fire-drilling ceremony. 561

This ceremony finally binds together the *Il piron* elders and their moran charges. The warriors and the *Il piron* elders decide on the suitable site for the first warrior village. The warriors, together with their mothers, sisters and cattle move in close to the site chosen and for the time being occupy any deserted village in the vicinity. When the warriors announce that they are in readiness, the elders give orders that on the morrow all the cattle are to move to a new village. Next morning at sunrise, the *Il piron* tell the warriors to bring the heifers, *four* [illegible], *four* calves (all black). The heifers must have perfect eyes, straight tails, each must have *four* teats, in fact they must be perfect in every way. The warriors must find also a young bull, either a black one, or a fawn one; it must be perfect in eye, have erect horns, and its dam must still be alive.

The warriors are warned that after the ceremony, the bull must not be castrated, or sold, or slaughtered for food.

The nine cattle having been selected, eight moran are called for, and eight girls. The warriors must have unblemished eyes, must not have killed a Masai, or have committed any serious offence against tribal laws; also they must not all be right-handed. [illegible]

The girls, too, must be free from blemish and must not have reached the age of puberty. The warriors don a short coat of black calf skin, make a circle of white round the eyes, down each cheek meeting under the chin, and each carries a bow in his hand. The warriors and girls then drive the cattle to the centre of the chosen site and prevent them from running away. The rest of the warriors watch this proceeding until as soon as the ceremonial bull and the heifer have taken up their positions; the remainder are driven forward to the waiting group. The warriors then seize the ceremonial bull by the horns and twist its head so that the right side of its face is uppermost. A piece of hide which must have been cut from the back of an ox which when slaughtered was found to be in perfect health, is then placed on the bull's upturned face. The *Il piron* elders who performed the first ceremony were dressed in robes made from sheep skins. New fire-sticks are then produced, placed on the bull's cheek and fire made by drilling, by the *Il piron* elders. [312 302] [312]

The smouldering charred wood falls on the hide, pieces of frayed cedar bark are added, and the glowing ember is blown into a flame, when a fire will start with dry clean wood. The fire is then placed on the ground in the centre of the village; the place is given the name [illegible]. Large pieces of wood are added. One elder is then left to look after the fire whilst the others walk in a circle round the assembled

10: Elliott U-5 (no date) 1948 FL12 Masai FL12
Kisonko

THE COIFFEUR OF THE MASAI WARRIOR

By H. F. I. Elliott

● 308 It is surprising to find that in Hollis' standard work on the Masai there is no precise description of the head gear of the 'moran' or warrior. No doubt the fashion has been described somewhere, but some details of present day practice in Tanganyika Masailand may perhaps be put on record here.

Of all the distinctive features of the Masai, this is the one which attracts most attention from the casual traveller and invites references to 'Roman Centurions', 'Red Indians' and the like. Its advertisement value is certainly considerable and not ignored by the Masai in their conscious [186] or unconscious efforts to preserve their identity. Certainly removal of the coiffeur and its concomitant red ochre has a surprising effect in [149] obliterating Hamitic characteristics of feature and bringing out those derived from the now liberal admixture of 'Bantu' blood.

561 342 178 It is still so customary for youths after circumcision to adopt the traditional garb, even though they may be sons of progressive parents and themselves have been to school, that there might well be an 'old school pigtail' for graduates of the Masai school. It is by no means unusual to hear a pair of pig-tailed and ochred 'moran' discussing their performances in some inter-house football match of their school days, while leaning on their spears in the precincts of a cattle market.

312 There are many variations of head gear to be found in Tanganyika, one, two, three or more pigtails, the 'ridged helmet' style, heavily plastered and loosely braided styles, but it seems to be purely a matter of fashion and not linked with clan, section, age set or even locality (except in so far as fashions naturally tend to be localised). The construction of all is basically the same and the result is covered by the single term 'Ol daika'.

The materials used in the head gear are as follows:

[illegible] (i) a length or lengths of pliant but straight stick one foot to fifteen inches long, cut from the tree known as 'O-iti' (*Tamarindus indica* L.; the name is also applied to the shrub *Grewia* which may serve the same purpose at highland altitudes).

(ii) a strip of the inner skin of a sheep an inch wide and two or more feet in length.

[illegible] (iii) several feet of fine string made from ox gut or tendon.

[illegible] (iv) a foot or two of cord made from the 'ol-reteti' tree. This tree is, I think, correctly identified by Hollis with a species of fig, *Ficus Hochstetteri*, the cord being prepared from the aerial rootlets. But there is some doubt in the matter which perhaps a reader of this note may get an opportunity to clear up. For [illegible]

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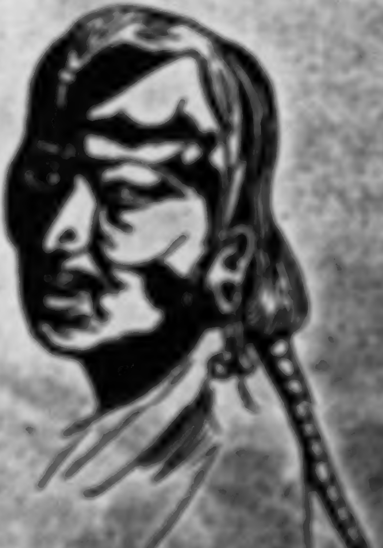
HAIR GROWN READY FOR PIGTAIL.



STYLE OF PIGTAIL MOST COMMON IN NAROSURA AREA.

[Facing p. 81]

(Common Trees and Wood Plants of Kenya Colony) gives the Masai name of *F. Hochstetteri* as 'Ol-sekei' and identifies 'Ol-retei' (the name used by my informants) with a small tree growing on highland forest edges called *Maesa lanceolata* Forsk. [302] [824]

(v) Fat, sheep fat for preference, but otherwise the best bovine rib fat. [239] [316]

(vi) Red ochre (ol *Karia*).

(vii) Ornaments, usually comprising a metal clasp, wire bangles usually strung with coloured beads (esiphit) and double-lobed copper weights (esekerua). [307]

The method is as follows: The hair is grown until it hangs on the shoulders, that is, about nine inches long. This it does naturally and only in exceptional cases has to be eked out with cow hair. During the growing period the hair usually remains in a mop, but occasionally is braided into short pigtails.

As soon as the necessary length has been reached, the hair is parted transversely across the top of the head, that is at right angles to the European fashion. The largest portion, that at the back of the parting, is painstakingly twisted by hand into braided strands which are then grouped round the end of the 'sinet' stick or sticks (according to the number of pigtails to be worn) and lashed on with the gut string. The stick and hair ends are then bound neatly with the sheep skin strip so as to taper to a point.

The hair in front of the parting is divided into three equal portions and braided. The ends of each portion are bound together with gut string. The two side pieces which fall in front of each ear are then tied together by a cord under the chin, tight enough to hold them flat against the face. The central 'forelock' is finished off with a metal clasp.

If the warrior wishes to wear the ultra-smart 'helmet' style, the single pigtail is brought forward over the top of the head and its tip bound to the tip of the 'forelock' but as the pigtail stick is pliant and would therefore pull the forelock up, the latter is bound down by a further cord, passing across the forehead and tied at either end to the tips of the 'side-locks', which as we have already seen are firmly tied down to the face by the chin cord. As soon as the pigtail is securely fastened in the ridge position, the whole coiffure is liberally coated with fat, tinted with red ochre, and the 'helmet' effect is complete. [291] [304]

The wire bangles with coloured beads pass through the top of the ear, and the copper weights are of course suspended from the earlobes, which have been carefully lengthened during many years of youth — initially by the insertion of wooden plugs. In extreme cases the ear lobe has been so stretched that if it is desired to get it out of the way, it can be hitched right over the crown of the head onto the opposite ear! 301 304

● 302 273 [561] The fat-plastered 'helmet' coiffure is open to the objection that it soon spoils in the rain and the warrior adopting the style will have, if the weather is at all doubtful, a 'rain-coat' attached round his neck and dangling down the back of his coil. This is a little hood of finely prepared skin from a goat's stomach and gives full waterproof protection to the head-dress in case of need.

302 In fact, however, the 'helmet' style is heavy and uncomfortable with its tight forehead string and is worn for special occasions and short periods only. The fat is then washed off, clay put back on the forelock and the pigtail left to dangle comfortably or be divided into several smaller and lighter pigtails, the bases of which are arranged asymmetrically so that the pigtails tend to fan out instead of hanging closely together.

[illegible] As only those candidates who belong to a given village may be operated on in that village, it is seldom that there is more than one circumcised at a time, but should there be two or three candidates belonging to a single village they would be circumcised together on the same day at the same time. There is no elaborate ceremonial accompanying the operation or preparatory to it. A boy will continue herding his cattle until the late afternoon of the day before that fixed for his circumcision. [illegible] He is then fetched back to the village and has his hair shaved off by his mother, and has new sandals and a new skin dress given to him. This dress must be made of the skins of four rams sewn together, and will be worn the following day during the operation. The actual operation takes place next day, either early in the morning or in the middle of the day. If it is in the morning, the cattle are kept in the yard until the ceremony is over, but if it is in the middle of the day the cattle must be brought into the yard and kept there during the ceremony, for it is [illegible] absolutely essential that the cattle shall be in their enclosure during the whole of the ceremony. Sheep and goats are not included in this rule. The boy (or boys) sits on an ox-skin in the courtyard in front of his mother's hut wearing his new [illegible] ram-skin dress and sandals, and the operator performs the operation with a special small knife without any elaborate ceremonial. The boy then retires to his hut to convalesce. A fat ram is killed for the patient, who is fed on meat boiled in fat and [illegible] on plain cold fat, "so that he may get well quickly." After about five or six days the other boys in the district who have already been circumcised and have recovered, call for the boy, and he joins their band for the period of their novitiate.

[illegible] *The Novitiate.*—The period of novitiateship varies in length of time, as a boy must remain in the novice stage from the time that he is circumcised until every other candidate has been circumcised too. Usually a period of about two years elapses between the time of the bull-raising ceremony and the time when the last candidate has been operated upon. [illegible] Then the group undergoes the hair-shaving ceremony which marks their transfer from the novice stage to the warrior stage; thus, the last few to be circumcised may only have a few weeks in the novice stage, while others may be about two years in that stage. During the novitiate, there are certain rules and regulations which must be observed by the novices. They wander about the country in bands armed with bows and bird-arrows visiting more especially those villages where they hear that fresh candidates have just been circumcised, and enlisting them in their groups. During the whole [illegible] novitiate period the novices must not cut their hair at all, nor may they indulge in any form of sexual intercourse, nor may they use red ochre, but only plain fat on their bodies. They are required to shoot as many birds as they can, and to [illegible] skin them and stuff them roughly with grass, and tie them to their hair as a decoration. More and more skins are added to this head-dress as the weeks go by, until at length a boy has a complete wig of stuffed bird skins. Certain birds must on no account be so used, notably birds such as pigeons, doves, and

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[illegible]. These bird skins, once fixed to the hair of the head, may not be removed until the general hair-shaving ceremony, when the hair of each novice is shaved off with the skins attached. During the period of the novitiate the boys are known as [illegible] and are free to go anywhere "like women," and, in fact, may even visit the manyattas or warrior villages of the existing warrior groups with impunity.

There are special dances, called [illegible], which are danced by the novices alone. [535]

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The Shaving Ceremony.—When at length all the candidates have reached the novice stage, the shaving ceremony, which marks the end of the novitiate, takes place. For this ceremony the novices are assembled in territorial groups, and each boy has his hair publicly shaved off by his mother (or in the event of his mother being dead, by another of his father's wives). This shaving ceremony is accompanied by the killing of a ram for each novice, after which his father presents him with a spear, shield, sword and knobkerrie, which are the insignia of his new status as a warrior.

The new warriors now form themselves into groups, and organize the building of villages, which will be their headquarters. These villages are the manyattas of the warrior groups (see below).

PART III.—WARRIORHOOD.

The Age-Group System.—The general word denoting an age-group is [illegible], and this word is liable to cause considerable confusion unless very great care is taken, as it denotes in a general way several widely different forms of age-groups. All those warriors who pass from the novice stage to the warrior stage at the same time—in fact, all those boys circumcised between a single re-opening ceremony and the succeeding hair-shaving ceremony—are grouped as members of a single age-group which is given a name which lasts for life. Besides this permanent name, however, the age-groups during the warrior stage are known by the alternating names of *[illegible]* and *[illegible]*. [561]

There may never be more than three age-groups in the warrior class at the same time; and also, a group with the name of *[illegible]* must always be the senior warrior group. This, in effect, means that a single age-group cannot be transferred from the warrior class to the elders' class, but that two groups, a *[illegible]* and a *[illegible]*, must move out together, leaving the next *[illegible]* as senior age-group in the warrior class, and temporarily the only age-group in the class. As soon as the two senior groups have moved out together, the next group, already in the novice stage, transfers into the warrior class with the name of *[illegible]*, and in due course yet a third group will be initiated and enter the age-group as *[illegible]*, after which no further transfer of a novice group can take is of animals. It is apparently this fact which explains why there are so few cases of uninitiated girls conceiving despite the Manyatta social organisation. My informants insist that cases of conception only occur when a girl has been persuaded by a man to have full intercourse just after her menstruation. It is quite easy for a girl to see to it that she does not have full intercourse if she does not want it, since there are always at least two other couples sleeping on the same bed, and there is also always a married woman in the same hut to see to it that no force is used by the men.

(For details of procedure should an uninitiated girl conceive, see Childbirth.)

Permanent Lovers.—Besides the casual day-to-day lovers described above, a girl very often has a more permanent lover in the manyatta in which she lives, chosen from among the ranks of those who have been her casual lovers. The actual choosing ceremony takes place in public, but the choice is usually made privately beforehand. This permanent lover in some cases will eventually be the girl's husband, but this is not usual, as nearly every Masai girl is betrothed during childhood (see Marriage), and usually girls are quite content to marry those to whom they were thus betrothed. Should a girl be unwilling to marry the man to whom she is betrothed she usually contrives to become pregnant by her "permanent lover" and to persuade him to marry her (see Childbirth).

The actual ceremony of selecting a "permanent lover" takes place as a public affair. A group of the warriors, including the man, collect together and one of the man's friends then summons the girl and hands her a spear, and she is told to go and give it to the man she choses as "permanent lover." Having thus been publicly accepted, the warrior from then on becomes responsible for supplying the girl with such ornaments and necklaces as she may need from time to time, and he also gives her a special necklace to be worn as a token. After this ceremony she continues as before to sleep with any of the warriors who may ask her to do so in the way detailed above (see Sex Life). Equally the man may sleep with any of the other girls, but the girl and her "permanent lover" can arrange to sleep together without adopting the usual formula and procedure.

The Eunoto Ceremony.—After nine years of *Junior Warriorhood* a big ceremony called *Eunoto* takes place, at which all the members of a given group from the whole of the Masai country, north, south, east, and west, are required to be present. This ceremony marks their rise from *Junior* to *Senior Warriorhood*. During the whole of the nine years of *Junior Warriorhood* they have not been allowed to shave their heads at all, but their hair has been gradually tied and twisted into a long pigtail at the back of the head, which is the sign of *Junior Warriorhood*. (The only exception to this rule of not shaving the head during *Junior Warriorhood* is in case of severe illness, when the head may be shaved if so desired.)

561 the nine days the elders in charge of the ceremony go about looking out for two
576 warriors from the group noted for their humility and honesty, and having selected them they keep their names very quiet, as the position for which they are being chosen is not at all sought after. In fact, as soon as the selection has been made, the relatives of the two men chosen are heavily bribed in order that they shall allow them to be appointed.

561 *Shaving Ceremony.*—On the tenth day of the ceremony the heads of all the
624 warriors of the age-group are shaved, and during the shaving the elders come and
[363] point out the two warriors whom they have chosen, and publicly proclaim them as the heads of the group during its time in the senior warrior stage. These two men are called respectively olaunoni and olaiguenani, and there are certain very strict regulations and restrictions attached to their position, the breaking of which would result in punishment by death; hence the unwillingness of the warriors to be chosen for these appointments, and the bribing of their relatives. Unfortunately, no information about the duties of these two, or of the restrictions which they must observe under penalty of death, could be obtained from my informants. After
561 the shaving ceremony is over and these two have been appointed, the warriors go back to their normal life; but before doing so they first go all together for a few nights to a new village built for the purpose called engang'engarntik, and from there
[361] they scatter to their own districts. They may not, however, return to their old manyatta, which they vacated when they came to the *Eunoto* ceremony, but must build new manyattas.

Becoming Elders.—The length of time spent in the senior warrior class depends entirely upon whether a man belongs to an age-group called *emuratatatene* or *emuratakedianye* (see the *Age-group systems*). Transfer from the senior warrior stage to the Elders' stage takes place as a group transfer, but one age-group cannot transfer alone, but always two groups, a *emuratatatene* and a *emuratakedianye*, must transfer together. No transfer, therefore, can take place until there are two age-groups in the warrior stage who have gone through the *Eunoto* ceremony. Once there are two such groups in the senior stage the actual time of transfer is dictated by whether or not there is a new age-group waiting in the novice stage ready to move up into the junior warrior stage, for as stated above (see the *Age-group systems*), there may never be more than three age-groups in the warrior stage at one time. Equally no two warrior groups may move out into the Elders' stage until there is a new age-group in the novice stage, as otherwise it would mean leaving a single age-group alone in the warrior stage for too long, and this would be a serious thing when only the warrior groups are the fighting forces of the tribe. The actual transfer from the senior warrior stage to the Elders' stage takes place without any ceremonial, and the
[591] men just leave their manyatta and go and live with their wives, with whom as yet they have never lived, although the wives may be mothers with several children (see Marriage).

from having the honour of the feast of her initiation." Should the man decide to marry the girl, this heifer is counted as one of those which must be handed over for the marriage transaction (see Marriage). 848 582 884

Girls' Initiation.—Among the Masai girls are initiated singly and not in groups, nor are they initiated until a good many years after puberty, for as soon as a girl is initiated she must be married, and cease to have any intercourse with the warriors or boys. Except under the circumstances described above, a girl is not initiated until her breasts begin to droop to a marked extent. As soon as this is noticeable, her mother informs the father, who makes the necessary arrangements. If the girl's mother is living at the time at a manyatta with one of her sons, then the girl's initiation will take place at the manyatta, otherwise it will take place at the home village. The essential point is that initiation must take place in the mother's hut (or in the hut of another of her father's wives, should her own mother be dead). The father comes to the place when the day of the ceremony has been fixed and beer is prepared. A ram called [illegible] is slaughtered either before the actual operation or just after it. This is the "ram for childbearing," and is supposed to insure fertility. This ram is eaten by all those present at the ceremony. The actual operation is performed by an old woman, who is a skilled operator (she may be either a Masai or a Dorobo), and the girl sits on a skin inside the hut during the operation. The operation is said to be the same as that used by the Kikuyu on their girls, and this is a form of clitoridectomy, but exact details cannot be obtained from the men. As soon as the operation is over the operator washes the girl to "cleanse her of the blood spilt" and a ram is then slaughtered and given to the operator. This ram is called [illegible]. Next a ram is killed called [illegible] to provide meat and fat for the girl during convalescence. 584 582 [825] [304] [191]

Shaving Ceremony.—Finally after the girl is healed and before she can go to her husband's village, a ram is killed called [illegible], which is the "ram for the shaving," and at the same time the girl's head is shaved by her mother. [302]

PART V.—MARRIAGE.

Exogamy.—Marriage is always exogamous as far as sub-clans are concerned, but marriage within the main clan is allowed. This rule not only applies to marriage but to all forms of sexual intercourse. No one, whether as a boy, warrior, or a married man, may at any time ever have sexual intercourse with any woman, girl or child of his own sub-clan. This is the strictest rule of all Masai sex regulations, and the penalty for any breach of this rule is very severe indeed (see below). 582 614 834

A woman remains a member of her own sub-clan even after marriage, but her children belong to the sub-clan of her husband. 614 585 861

Betrothal.—Amongst the Masai there are two usual methods of betrothal:— 584

(1) Betrothal of unborn children.

(2) Betrothal of infant girls.

561
warriors may have sexual relations with initiated women. This is regarded as being the first stage in a warrior becoming an elder. 884

The warriors have their heads shaved—usually by their mothers—at the close of the *E-Unoto* ceremony, but they allow the hair to grow again, and plait it into a pig-tail when long enough. [302]

Milk Drinking by Warriors.—A warrior may not drink milk unless it is handed him by another of his age-group. They must therefore always go about in parties of two or more. The procedure on arrival at a village where they want some milk is as follows :— 561 574 262

The warriors enter the village and stand in the open space within the circle of the huts till one or more of the old men comes to greet them. They ask for a hut of their age-group, or, failing that, a hut of an elder of their *Ol Piron*. On being shown a hut to enter they go in and sit down on a bed or the stool, and wait till milk is handed to one of them (for description of hut see p. 463 ff.) He shakes up the milk, removes the cap of the gourd, and hands it to his companion, who drinks it. If only one gourd is brought they share it, handing it from one to the other. If a second gourd is brought the warrior to whom the first gourd was originally handed may open it and drink it himself provided that he has given the first gourd to his companion. Belching after a drink of milk is a sign of repletion and is good manners, showing the guest's appreciation of the hospitality of his host.

Ol-Ng'esher of Milk.—This ceremony is performed by each warrior individually. He is given milk by an elder in his mother's hut, and drinks it by himself. He shaves his head and does not grow a pigtail again. Thereafter he may drink milk by himself. He usually marries very soon after this ceremony, and is no more regarded as a warrior after it. The ceremony usually takes place nowadays a year or two after the *E-Unoto* owing to Government policy of reducing the period of warriorhood as much as possible. In the Purko, most of the *Il-Seleasb* have already performed their milk *Ol-Ng'esher*, although there is as yet no left-hand age-group for their generation. 561 [262] [302] [illegible] [illegible]

I have heard it said that in some tribes there is a ceremony of handing over warriorhood from one generation to a junior one. Among the Masai there was no such ceremony. When the young warriors of a new generation became strong enough they fought and defeated the old ones, taking on the warriorhood by force.

Meat Feasts.—No man may eat meat which has been touched by an initiated woman until he has performed the second *Ol-Ng'esher* ceremony, called the *Ol-Ng'esher* of meat. After that he may eat meat which a woman has touched if he likes. The Il Meruturut and Il Kitoip age-groups of the Purko were said to be going to have their meat *Ol-Ng'esher* in June, 1930; but I left Africa before it was due, and therefore cannot describe the ceremony. [illegible]

A man of the generation immediately older than the warriors must not be seen eating or drinking milk by a warrior until one of the warrior age has given him a heifer.

Journal of the Royal Anthropological Institute, Vol. LX, 1930, Plate [illegible]

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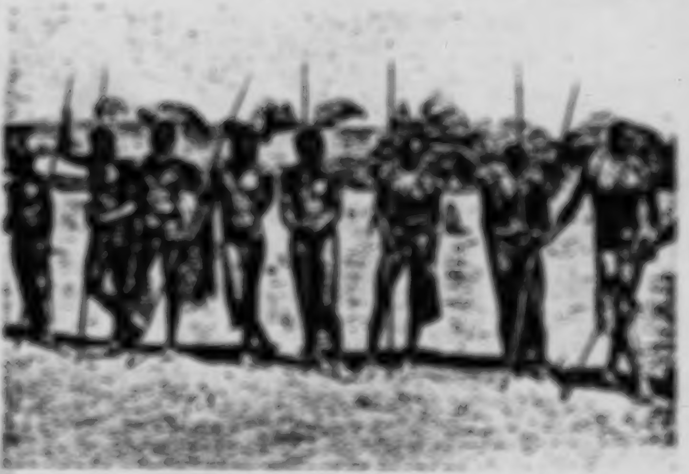

FIG. 1.—[illegible]

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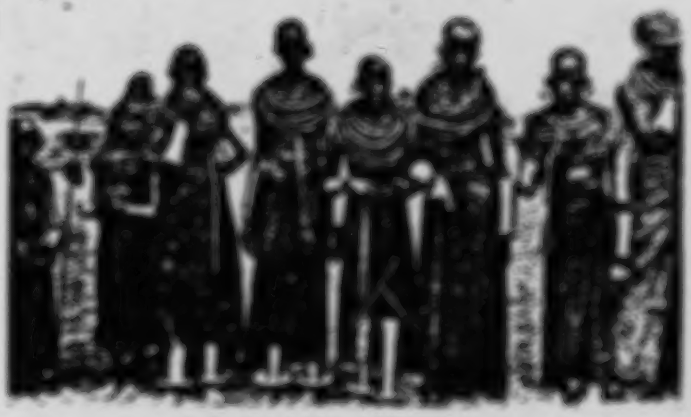

FIG. 2.—[illegible]

FURTHER NOTES ON THE MASAI

[P. 466-B]

Warriors do their hair in pigtails, all other people of both sexes shave their heads periodically. In both sexes the ear-lobes are pierced and elongated, and the two lower middle incisor teeth are removed. Cicatrized patterns are often made on the upper part of the body in both sexes. 302, 304

Iron-work

Iron is used for weapons (spear and sword of warriors, and arrows of elders), axes, knife-blades, razors, and many of the ornaments of both sexes. The spears and swords are distinctive of Masai culture and, together with the shield and a copper arm-clamp, separate the Masai and Nandi culturally from other Nilo-Hamites. Spears are of three shapes: a small leaf-shaped blade with long neck, long shaft, and medium butt; the great "shovel-blade" with short neck, long shaft, and medium butt; and the long-bladed winged spear with short shaft and long butt. The colour of the short shaft of the winged war spear is important: senior warriors have black shafts, others reddish ones, and the demand of junior warriors for the privilege of black shafts is a significant factor in the tension that arises between senior and junior warriors. The sword has a long narrow blade and is kept in a red leather sheath attached to the belt. The winged spear-blade and sword have been borrowed by the Nandi, Kipsikis, Keyo, Kony and others of the Nandi division, together with the arm-clamp; the Kikuyu have imitated them.

Other Objects

Clubs are made of wood or rhinoceros horn. Shields are roughly oval, about 3 ft. long, and made of buffalo or giraffe hide on a light wooden framework; according to Merker, the old form of shield was circular and (if the scale of his Fig. [illegible] is correct) about 1 ft. in diameter. Stools are cut out of a solid block of wood and have three legs. Horns are used for summoning people, but there are no musical instruments or drums.

RITUAL AND BELIEFS

Religion

Little has been recorded of Masai religious beliefs, except such obvious facts as the invocation of *Eng-ai* (the Masai word for God, rain, and sky). As to ancestor-worship, it is generally said that the Masai do not believe in an after-life (save [illegible] of the [illegible]); but the alleged belief that the soul of a laibon or rich man turns into a snake implies some belief in the survival of the soul. This matter needs careful investigation; and Merker's statement that each Masai is taken to paradise by his guardian angel and let in by *Eng-ai* if he has been good is alien to Nilo-Hamitic thought. *Eng-ai* is recognized as a creator, and is prayed to by both men and women. Some of the prayers recorded include an invocation to both *Eng-ai* and Mbatiany, the laibon who died c. 1890; thus Thomson heard the Il-Aikipiak praying to *Eng-ai* and Mbatiany, and the Masai war dance after a victory, recorded by Hollis after Mbatiany's death, contained also an invocation to *Eng-ai* and Mbatiany. The "minor deity called Neiterkob" which Thomson thought was an earth-spirit, appears in Krapf's book as the Neiterokob, "the mediator between God and man." But the Masai word naiteruakop means no more than "that which began the earth," and thus would seem really to apply to *Eng-ai* in his role as creator. *Eng-ai*, god, is grammatically feminine, and his wife *Ol-apa*, the moon, is grammatically masculine.

Death and Burial

The bodies of most people are put out for the hyenas, to the west of the kraal, and laid on the left side so that the face looks eastward, with the legs drawn up, the head supported by the left hand, and the right hand across the breast. The

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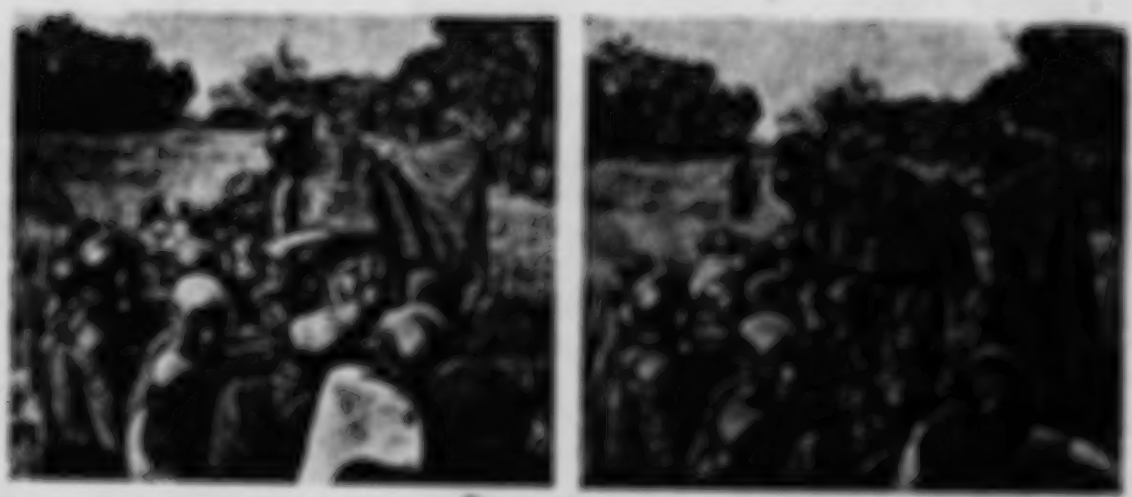

FIG. 3. THE HEART

(a) Heart rubbed on the forehead; (b) Moran takes a bite of the heart.

[18-152-a]

IS: Margetts D-5 (1958) 1963 **FL12 Masai FL12**

FIG. 3. THE HIDE STRIP

(a) Hide strip is placed on middle finger of right hand; (b) Moran admires his ring.

[p. 181-c]

14-Hamilton U-6 (1959) 1961
PL.12 Masai PL.12
Loita

[p.107-8]

SHORTER NOTES

56/
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[534]
[592]

calling on every man to love his neighbours, and the second they call 'Enkipot' three times—a form of 'amen.' In the centre of the arena—shown in [illegible]—some long poles were 'set up' in the ground. To the tops of these were tied some of the ostrich-feather headdresses which Masai moran like to wear; and on the branches of nearby trees were more of them and also a number of the [illegible] made from lions' manes—[illegible] headdresses—which are worn on ceremonial occasions by those who have killed a lion with a spear.

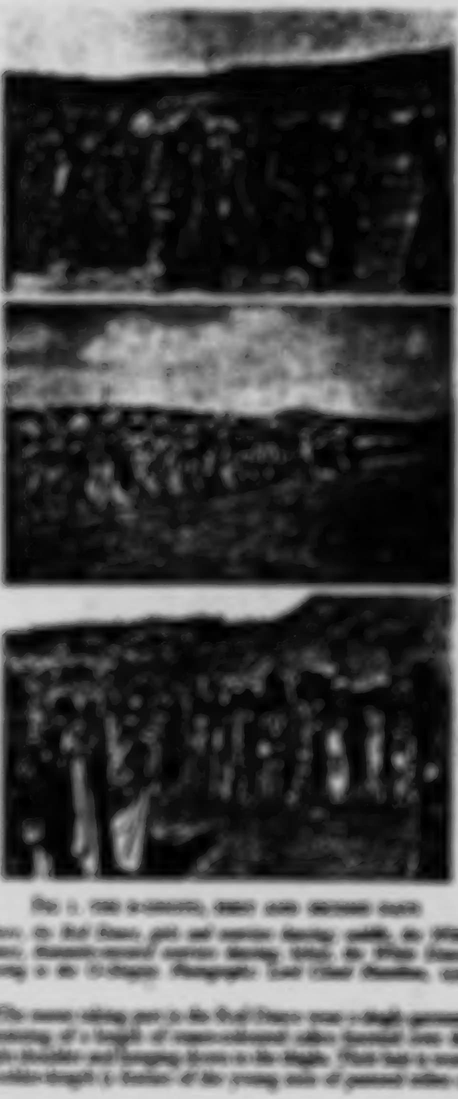


FIG. 1. [illegible]

Above, the Red Dance, girls and warriors dancing; *middle*, the White Dance, [illegible] warriors dancing; *below*, the White Dance, [illegible]. Photographs: Lord Claud Hamilton, 1959

[592]

[502]

The moran taking part in the Red Dance wear a single garment consisting of a length of [illegible] cloth fastened over the right shoulder and hanging down to the thighs. Their hair is worn shoulder-length [illegible] of the young men of [illegible] of

[9-109-8]

[illegible]

FIG. 2. [illegible]

[illegible]

[illegible]

[illegible] U-4 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[P-109-A]

[illegible]

[illegible]

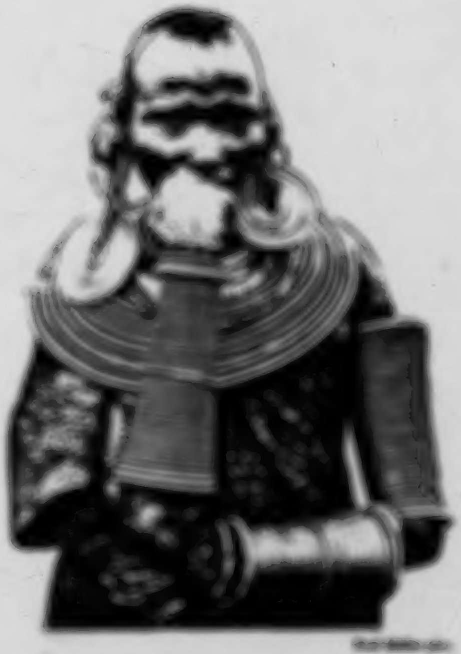
[P.109-8] [illegible]

[illegible]

[illegible] The fourth and last day is called "The Day of Shaving." Today [illegible]

[illegible] The final act of the ceremony is the shaving of the youths' heads. [illegible]

/Ill. cont./

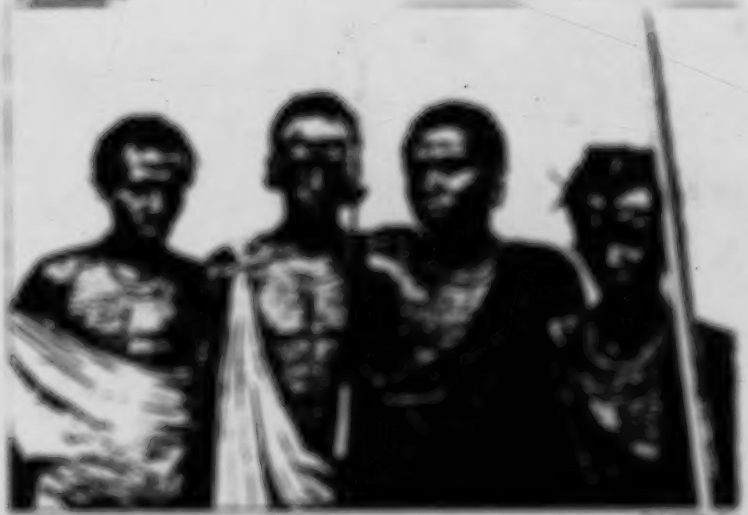


Ill. 1. Masai woman from below Kilimanjaro.

That certain customs of theirs and words of their language also found entry among the Wagogo follows incontestably.

While some travelers recognize at least a certain relationship between the three branches, others claim to have observed such great somatic differences between them that one might be doubtful about their racial unity and ask oneself whether the Wakuafi and the Wakwafi of certain colonies should not be counted among the Wagogo. This error is explained by the fact that these travelers have come into contact with them only superficially, /and/ drew conclusions going too far from isolated individuals to the generality, so that they regarded the Wakwafi, strongly mixed with Wagogo, as pure, and Wagogo strongly mixed with Masai blood as Wakwafi.

[16 cont.]



Ill. 5. Young Masai. 2 and 4 pure-blooded, 3 mixed with Negro blood, 1 doubtful.

The Wakwafi's protected

when dispossessed of their livestock by giving up their roving life, whereas the Wandorobo, by sacrificing their herds, were able to continue their former nomadic life as hunters; and neither of them needed to forge the sword also.

[536] Even though, in general, one should be very careful in ethnology about drawing conclusions from linguistic bases, it seems permissible here, on behalf of the three branches' belonging to one people, to point to their language as well.

As a matter of fact, we find the same language among the Masai and Wakwafi, with the limitation that for the latter, with the great number of Masai dialects, sometimes this one, sometimes that one is their own, according to the location of their area, whereas the very widely ranging Masai probably understand almost all the dialects. In addition, for the Wakwafi, in places, according to the degree of their mixture with Negro tribes, a language of the latter's is more or less familiar. Of the Wandorobo, the El gamesi speak only the language of the Masai, whereas the Asi and

/11 cont./
recovery from their pains. Mbatyan earned outstanding merit through the discovery of a preventive vaccination against lung disease of cattle. According to the corresponding accounts of Lenana and four old Masai, Mbatyan, several years before his death, had already prophesied the appearance of rinderpest that did not take place until after it and the subsequent subduing of the island by Europeans. In the outward appearance of this man nothing divulged his power. On a thin, average-sized figure sat an ugly head whose face was disfigured more particularly by the lack of one eye — allegedly a birth defect. This latter circumstance led to the origin of the legend that the chief must always be one-eyed and that the father should destroy in childhood one eye of the son later following him. The face was even more repulsive because of a scanty, slightly gray full beard. That is, in contrast to the other men, neither the ol oiboni nor the ol [illegible] and ol [illegible] mentioned further below may pluck out their beards, because they would lose their supernatural power through the removal of the beard hair.

The chief's village consists of a large number of kraals lying close together, several of which serve as the dwelling of the ol oiboni with his numerous wives. Mbatyan had about 100 wives; the still young Lenana has only 20 of them. No stranger may enter these dwelling kraals of the chief and his wives or appear in their immediate vicinity. Close by are found the rest of the kraals, one of which is intended for conferences and receptions and in which a few older men close to the chief as helpers and advisors (ol [illegible] singular ol oiboni) live with their families, whereas the others are occupied by warriors who form the defense of the village and, on the [illegible] of the chief, his bodyguard. In his last years of life, when Mbatyan was constantly [illegible], he often spent months on the open steppe in a small hut made of branches, around which the warriors accompanying him camped in a large circle. The ceremony in the chief's camp is very simple. One of the men wandering about idly in the village leads the newcomer into the conference kraal, where he waits for the chief. As soon as the latter appears, the stranger

(585 cont.)

585 People gather in the vicinity of the kraal in the cool morning hours under a large shade tree, to which each of the participants brings something edible and potable, a sheep, a goat, a pot of honey, a calabash of milk or honey beer. The children belonging to the family of the bride and to her relatives drive up a head of cattle belonging to the bride's father. The head of cattle is immediately slaughtered to feed the guests. Bride and groom are festively adorned, that is,

[302] above all /are/ rubbed on the upper body and head with a paint made out of beef fat and red ochre. These persons sit in a large circle, one half of which is formed by the bridegroom with the men and the other by the bride with the women and children, so that the bride

[262] and groom are opposite each other. Whereas the guests partake heartily of the feast, the bridal couple may not take anything because they would become sick from it, would get a rash around their mouths, but rather they must hear patiently a flood of good teachings and advice. After finishing the banquet and the dance following it, which does not come to an end until shortly before midnight, everyone retires: the bride goes with her mother into the latter's hut, the bridegroom together with other warriors into another one. On the following day people again assemble for dancing. On this day only two sheep are slaughtered: the bridegroom brings one, his father-in-law gives the other. Women and girls rub their bodies and skin aprons with the fat of the animals. After the meal the bride is handed over to the bridegroom and the two move into their own hut, to which the man's mother brings a small child from the neighborhood. The man takes the child from her and puts it on the lap of his wife, who gives the

[842] child milk to drink out of a gourd bottle. This ceremony is supposed not only to provide the wife with numerous progeny, but it is also believed that it has the magic power to bring them forth.

In some regions it is customary for married people to remain together immediately after the wedding, and the wife may not leave the hut either on the wedding day or for the following five days. In others the wife goes for a time, 10 days to two months, to her mother or mother-in-law, or, if her husband already has several wives, to his principal wife, in order to be instructed in the work of the household and, with the help of her kinsmen, to build a hut of

[illegible]

VI.

[illegible] Names -- Male and female names. -- Meaning of the names. -- Giving names to male individuals. Festivities, conception of names. -- Giving names to female individuals. Festivities, conception of names.

551 A great part of the names used today is of ancient origin. Some brave warrior or an esteemed man, whom perhaps an old man has known or who lives on only in tales, had a certain name, which is then given again and again to children as adults. Its meaning is not known, perhaps that hero was also named after another, without anyone's knowing an explanation for the meaning and origin of the name. Other names are derived from origin, descent, experiences, -- physical or character traits, items, etc., or signify fantasy or, finally, refer to personal favorites in food, clothing, ornaments, and weapons. In these names, too, the attachment to the old can be recognized, since the designations from which they are formed are often no longer used today at all and else are only little known. Male and female names are known, and others are given in unaltered form to both sexes. The names of more generally well-known, older ones are also /[illegible]/ feminized by prefixing the syllable [illegible] or [illegible]. When parents use the names of their children who are at a young age, they add to the male name [illegible], to the female one [illegible], that is, [illegible]. Deceased persons who left no descendants are not mentioned by name, but rather one says: the deceased son or the deceased daughter of N. There are no special names for twins. A child born with extra fingers or toes is often given the name [illegible]. If one asks anyone his name, he usually looks away and lets another one standing beside give answer.

[illegible] Usually before a boy's upper incisors come through, but at this time at the latest, his mother chooses a name. The day of this name-giving is often -- not always -- celebrated with a festival, the [illegible], to which the married men and women among the relatives are invited and are regaled with beef and honey beer. On the festival the child's head is shaved for the first time, as is the mother's for the first time after her confinement. The hair of both is placed under the latter's sleeping place. Toward dawn a [illegible] to the

[illegible]

qualified for the next circumcision period. These choose for this, as the site of the festival, a recently built family kraal, which is then designated as [illegible]. Decked out with a costume in imitation of the warriors, but without weapons and, instead, a long stick in the right hand, the boys amuse themselves with dance and song in the vicinity of the kraal. When they crowd into the kraal after the first dance, in order to moisten their parched throats with milk, they are [illegible] sprinkled with honey beer by an old man standing at the entrance and congratulated with the words: [illegible], that is, roughly: may you become ever more numerous, [illegible] as rich, and bring prosperity to the country. During the festival the boys choose a spokesman or speaker ([illegible]) from their midst, whose task it is to train them in comradeship and corps spirit. When the festival has lasted two days, the boys move into the various neighboring areas in order to appear in dance. In this way an [illegible] often lasts a month. It is also to be mentioned that very many women appear at these festivals, and especially all who have up to then remained barren. The former appear in part as mothers of the celebrating boys, in part as companions of the barren ones, and the latter for their part come in order to have themselves pelted by the boys with -- fresh cattle dung, because through that they will become fruitful, according to a conviction prevailing generally among the Masai. In each of the following four to five circumcision years ([illegible]) a similar festival is celebrated. It should be mentioned further that the cattle whose meat is used to feed the participants at the [illegible] festival are not killed, as is customary, by a stab in the neck, but rather by suffocation.

Let us now consider the circumcision festival:

A few weeks beforehand one already sees the boys, adorned with as much ornamentation as possible, singing and dancing every day in their own and the neighboring kraals, through which they express their joy over soon being able to enter the privileged standing of the warriors. On the day before the operation the boy's head is shaved, and the hair is thrown under the bed of the children in the maternal hut. The boy takes off his skin cape and ornaments and dresses himself

[illegible] /[illegible] cont./
[illegible] complete satisfaction. The one who [illegible] had also [illegible] /[illegible]/ to [illegible] guests with it on that day, but no one comes to him who [illegible] deemed himself to be a [illegible]. While the old people, as long as there is something to eat and drink, are only interested in that, the warriors, already early in the afternoon, start to dance and sing with the young girls and amuse themselves in this way into the night. Not until about ten o'clock do they go back to their kraal, to which the girls presently follow them, after they have begged for a little more milk, which they take along to their kraals. /Ill. 10 appears here./

[illegible] The circumcised boys, soon after the completed operation, went into the huts of their mothers and stayed there for seven days, until a superficial healing of the wound has taken place. In order to hasten this, they are particularly well cared for and are given only milk, blood, and meat. During the following period, until complete healing, they roam in small bands with bow and arrow -- they do not use the ordinary bows, but ones only about half as long, made only for this occasion; the arrows used with them have a wax ball at the tip -- through steppe /[illegible]/ and forest, in order to shoot small birds, the skins of which they string by the heads on a cord, which they place garland-like around forehead and occiput. Between the bird skins the [illegible] (sing. [illegible]) -- as the newly circumcised ones are called during their recuperation -- stick an ostrich feather on each side of their heads and paint their faces with white clay ([illegible]). On the first day they go out, they slaughter a white goat-buck on the steppe. After they have roasted and eaten its meat, they throw the gnawed bones into the fire. This meal is called [illegible] ([illegible] = the goat buck, [illegible] means the tree with whose branches they make the fire). Every evening after their excursions they return to the kraal and to the huts of their mothers.

[illegible] As soon as the young girl, who until then has lived in the warrior kraal in the most unrestrained freedom, concludes from certain

[TEXT CONTINUED ON PAGE [illegible]]

[illegible]

/Illustration from p. [illegible] of the original source./

[illegible]

Ill. [illegible]. Boys just circumcised — [illegible]

/66 cont./

[illegible] place, they wait until that day. Shared pain is half the pain, and a certain coyness is part of good breeding among the brown Masai maidens too. The circumcision of boys and girls on one day takes place at different spots, and, while no female creature may come near the boys' place, so too no man or boy may enter the hut where, in the presence of her mother, the daughter is circumcised. On the day before the latter's head has been shaved and her hair tossed under the skin of the bed. She has removed all her ornaments and has clothed herself with a long apron (ol gēla, el gelani), which her mother has made. The latter is now trying /67/ to make the parts coming into question numb

[302] →

[301] [292] →

[752] →

[illegible] [illegible] [192] ←

Jos. Deeg phot.

Ill. 50. Half-grown Masai girl.

with cold water and, during this, encouraging her little daughter sitting on the ground with beating heart. The operation is a simple [304] [412] excision of the clitoris and is performed with a sharpened piece of sheet iron (ol morenja) such as is used to shave the head. Then the [752] small wound is washed with milk, which, together with the blood shed, seeps into the ground. A blood-stanching agent is not used here either. Until complete healing the girl remains, as es siboli (pl. es sibolio), in [301] [302] the hut of her mother. Instead of the bird skins and ostrich feathers that the boys put on, she wears around her forehead a ring plaited out

/87 cont./

881 [301] [302] of grass (ol mérisian), into the front of which she sticks an ostrich feather, and, just like them, paints her face with white clay. On the circumcision day the women of the kraal arrange a feast among themselves, for which the girl's father has given a head of cattle [583] and her mother has brewed honey beer. As soon as the bridegroom of the es siángiki (pl. es siángikin) -- this is the title for a circumcised girl and for a young woman -- learns that she is well again, he brings her father the last remainder of the bride price, whereupon nothing more stands in the way of the wedding.

The above-mentioned years counted as circumcisionless years for the boys do not come into consideration for the circumcision of the girls, as, indeed, is in the nature of the matter; rather, they may be circumcised at any time.

VIII.

000 Age grades. -- Designation of the members of the different age grades of both sexes. -- The terms of address, affected by membership in an age grade, among male individuals, female individuals, and male and female individuals between each other.

561 As among almost all culture-poor peoples, so too among the Masai the social position is assigned to the single individual in general [562] by the age grade to which he belongs. That this is shown most clearly in the life of the man is explained by the mere fact that he is the lord living for his own pleasures; far below him stands the woman, who has a right to live only because of her labor power for him and her ability to bear children.

Until circumcision the male individual is regarded as a boy (ol aijoni, el aijok); during the preparation for circumcision and until after the healing of the wound, he is called os siboli (pl. es sibolio). Thereafter, for a space of time of about two years, he is introduced to the warrior's life and during this period is called ol barnoti (pl. el barnot). When this apprenticeship, during which folly and youthful exuberance are supposed to spend themselves, is over, he is regarded as a full-fledged warrior, ol moráni (pl. el móran). As such the Masai spends his "best years," until he leaves the warrior standing at the age of 28-30 in order to get married and, as ol móruo (el moruak),

/85 cont./

561
976

The terms of address between male individuals:

el aijoni to el móruo el payan.
el barnoti to el móruo el payan.
el muráni to el móruo el payan.
el móruo to el móruo el móruo.

/86/

el aijoni to el moráni 'l moráni.
el barnoti to el moráni Ibid.
el moráni to el moráni Ibid.
el móruo to el moráni 'l aijoni.

342
291
137

Merker phot.

Bl. 22. Older men.

142
291
301
302

Merker phot.

Bl. 23. Masai girls from the child to the young woman.

/73 cont./

562
561
According to this, the institution of the age classes together with the existence of the age grades, which were more sharply defined and made more prominent in their meaning by the former, seems so important for the maintenance of a constantly war-ready troop that the thought obtrudes as to whether that institution did not first become formed out of a striving for such a band of warriors. The warriors' living together as a valuable impetus for comradeship and esprit de corps, in which lies a chief condition for success in war, leads further to celibacy and thus to free love; one can see as its sequel the women's society that belongs to an age class. This in turn then is the first step for mother right, of which, indeed, we also find remnants among the Masai. [503]

8.

000
Introduction of the youths to the warrior life. -- Their first war expedition. -- The ol oiboni gives them the name for the age class. -- Shield escutcheon: its individual constituent parts and their meaning. -- The youths become warriors.

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202
562
[591]
[502]
[411]
As soon as the circumcision wound has healed, the circumcised exchange the long apron (ol [illegible], ol [illegible]) for the short skin-cape (e megiri, [?]/ megiria), again put on their ornaments, anoint their bodies with red paint and, after they have once more shaved their heads, set out as el barnot (sing. ol barnoti, formed from barno = bald-headed), armed with spear, club, sword, and shield, into the bush to celebrate the ol [illegible] | ol [illegible]. Spear, shield, and sword are gifts from their fathers; they have carved the club themselves. As we shall learn later in connection with the warriors, they divide themselves into mess-groups of five or six. In the forest they erect a kraal of thorns for themselves or even build small huts out of leaves. [592]

201
202
562
[illegible]
[illegible]
[262]
[782]
The festival consists of consuming large quantities of meat and nothing but meat! For this each participant furnishes a fat ox obtained from his father, which must be plain-colored, black if possible.

/105 cont./

831 (although, however, one's being able to speak of steatopygia), robust
[illegible] hips, deep umbilical cavity. The lips must not stand out, either by form or color, so that thin and dark lips are considered beautiful. On tongue and gums an artificial black coloring is regarded as beautiful;
[302] [304] for this one uses the juice of Clerodendron terminale (?).

5. (2) Ideals of males.

Prominent muscles in the upper arm and calf or a fat belly are regarded as ugly and are contemptuously compared with the like characteristics of the Negroes, or one also speaks mockingly of club arms, or calves with a goat stomach stuck in them, or of a /106/ distended swollen abdomen. Among girls one places value on small bones, small, narrow hands and feet, as well as erect, hemispherical
[302] breasts. By means of painting with red earth one seeks to enhance the dark skin color by the contrast of colors.

XV.

[illegible] Weapons. -- Spear. -- Sword. -- Scabbard, belt, shield. -- Club. -- Bow. -- Arrow. -- Firearms.

411 The foremost weapon of the Masai is the well-known, beautiful, large spear /ill. at opposite here/ (Fig. 27, see pp. 108 ff.). It constitutes all the pride of the warrior, who would sooner part with anything but that. The spear consists of three parts: the /107/ upper iron blade, the middle wooden shaft, and the lower iron shoe. At the lower end of the blade and at the upper one of the shoe, respectively, one finds a socket by means of which these parts are
411 771 stuck on the wooden shaft. The ancient spears had blades 30 centimeters long and 10 centimeters wide, with short sockets, a long wooden shaft, and a short shoe. Gradually the socket of the blade was lengthened up to 40 centimeters, and the shaft was shortened in the same proportion. Such spears are still to be found only rarely today, and then the blade on them has been ground more or less narrow in the course of the years. Later, fashion lengthened the

[TEXT CONTINUED ON PAGE 162]

[illegible]

/Illustration from p. 139 of the original source./

From [illegible]

Ill. 41. Young Masai warrior

[101 cont.]

411 polished, seldom unpolished and black. The latter is not a sign of crudeness, but is supposed to prevent glistening in the sun. The spears carried by the Masai are not all made by the el kunono, but are also [102] bought from sedentary Negroes, and, to be sure, chiefly from the Wadschagga of the Kilimandscharo, whose blacksmiths make them for the warriors of their tribe or also on order for Masai warriors. One therefore finds among the spears of the Masai

412
401
402
411

Ill. 42. Young Masai with spear.

/138 cont./

142
162

[illegible]

Ill. 40. Masai woman with needlework.

291 (197) The only European article that one sees now and then, but still always rarely, is the umbrella, which the Masai use as protection against the sun.

291 [214] Rather tanned animal skins still today, occupy first place in the clothing. The preparation of the skins that are not supposed to have the fur removed (warrior capes and leather to sit on) is a primitive chamois dressing. The skins are stretched out and thoroughly dried. Then they are rubbed several times with butter or fat and soundly beaten each time. Dressing the skins is known as little as is removing the superfluous fat clinging to them at the end of the treatment. The finished leather feels greasy and soft.

/[illegible] cont./

301

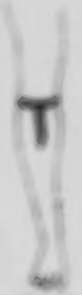


Fig. [illegible]

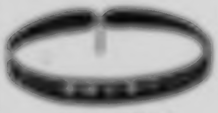


Fig. [illegible]

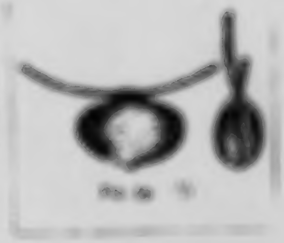


Fig. [illegible]

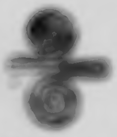


Fig. [illegible]

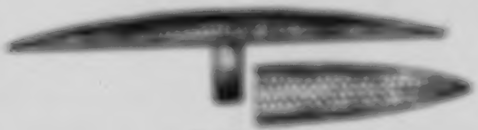


Fig. [illegible]

Children, as well as young men and women, wear on the fingers as adornment rings ([illegible], [illegible]) made out of four or five coils of copper wire, the ends of which, on the outside, often form flat spirals (Fig. 61). The first ring is worn on the middle finger of the right hand, the second one on that of the left, the next ones on any other finger. It is not a rarity for a woman to wear rings on all her fingers, including the thumbs. Mothers stick on the second toe of the right foot of their babies a /[illegible]/ simple ring of copper wire as protective magic against illness, if previously one or two of their children have already died at an early age. Now and then one also finds rings made out of sheet iron, on which the outer part of the circle bears shieldlike appendages above and below (Fig. 62). The [illegible] call them [illegible] and maintain that they stem from the [illegible]. It is certain that they are not made by the [illegible].

[Fig] [illegible]

302 Boys and married men frequently shave their heads so that the hair is scarcely more than an inch long. Women shave their heads even more often, and, to be sure, either entirely or only a strip all around. For shaving /Figs. 63-65 and Ill. 40 appear here/ they use

[312]

[illegible]

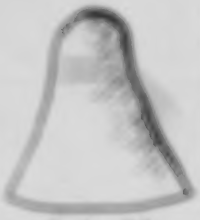


Fig. 60. [illegible]

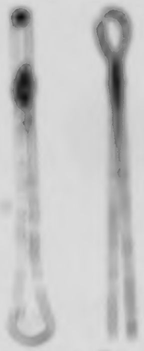
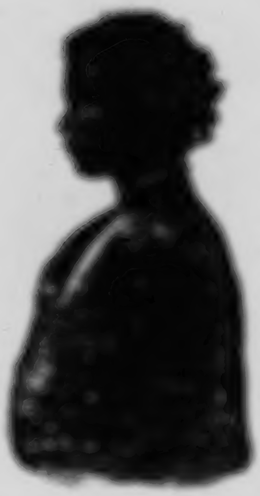


Fig. 61. [illegible]


Ill. 42. Hair style of [illegible].

a sharpened little piece of sheet iron which is called ol [illegible] (Fig. 60). Before the shaving the hair is moistened with water. The head is usually shaved during the [illegible] days, the 13th to 15th day of the month, so that on the unlucky day, ol [illegible], the 17th day of the month, the head is not bald. The shaved hair is [illegible] into the thorn fence of the kraal. Beard hair and such lashes that grow back into the eye are plucked out with tweezers (Fig. 61 [ol [illegible]]). An exception to this is made by the men of the El [illegible] lineage, who are not permitted to pluck out their beard hair because otherwise they would lose their power, in particular the supernatural one that enables them to bring and to conjure away rain.

[illegible]

302 Axillary hair [illegible] and eyebrows are shaved. Women also shave the pubic hair, whereas men pluck it out with the fingers or tweezers. Young warriors let the hair grow and, when it has the necessary length, twist it between two fingers, through which apparently arise little balls, which, on closer inspection, prove to be spirals interlaced and rolled together. Somewhat later it is twisted together into strands (ol [illegible], ol [illegible]) with red paint, a mixture of animal fat and red earth, which hang entangled around the head. Furthermore they are lengthened by twisting in fibres of the bark of the baobab (ol [illegible]) and of another tree called ol [illegible], in order to form out of that the braid-coiffure peculiar to the Masai warriors, but adopted by many neighboring tribes (Fig. 94, 95, 96 [illegible]). For this the hair is parted crosswise over the head from ear to ear, and then that of the front half of the head is divided into three parts, one over the forehead, the other two at the

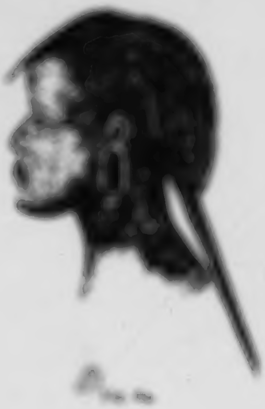


Fig. 94

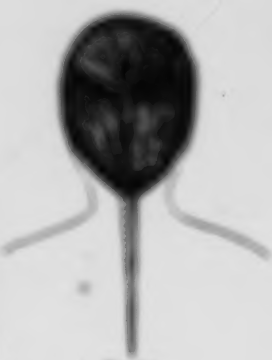


Fig. 95

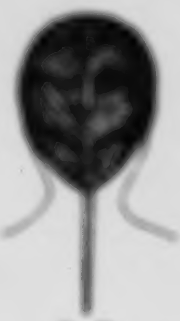


Fig. 96

/Text cont./

[301] complete, otherwise the tips of the strands are wrapped with bast to the length of an inch. The back hair, lengthened up to 50 centimeters, is placed around a foot-long stick and on this wrapped tightly with bast or goat leather wrapped thin, so that it forms a stiff braid (ol [illegible]) reaching to the waist. Over this braid one not in-
[301] frequently finds up to three similar ones. Often the tips of the [illegible] braids (sing. ol [illegible] ol [illegible] | ol [illegible]) are joined with that of the [illegible] braid (ol [illegible] | ol [illegible]) and the former tied together under the chin with a string (made of [illegible]) (1).

[761] 1. This hair style has the purpose of protecting the head from the harmful influences of the sun's rays. To that, one first let the hair grow long and, since the long strands fell annoyingly into the face at every movement, put it together into
[771] braids. The Tatoga helped themselves more simply, in that they shaved the front part of the head and left the protection of the thick padding of hair to the back part of the head.

[307] The hair is often perfumed with the root powder of ol [illegible]
[124] (Cyperus spec.). /122/ /Ills. 43 and 51 appear here./
/123/ The entire facial painting of the newly circumcised has already been mentioned. Younger people, especially warriors and
[302] young girls, on all festive occasions, anoint the entire body insofar as it is not clothed, with red paint, which they like to perfume with the pulverized leaves of ol [illegible] (Lippia [illegible] Rich.), which smell like vanilla. With one finger the warriors then often strip it off the skin again in serpentine lines (ol [illegible], ol [illegible]), so that a kind of figuring is produced. One who has killed an enemy in war paints his body at the following dance festivals with white and red earth in stripes (Fig. 57). This painting is called en /Figs. 57-60 appear here/ [illegible]. At festivals one also often sees on the face
[531] of the warriors a red triangle, its apex starting at the alae and
[715] widening out up to the middle of the cheeks (Fig. 60). When boys

[TEXT CONTINUED ON PAGE 198]

[Illustrations from p. 140 of the original source.]

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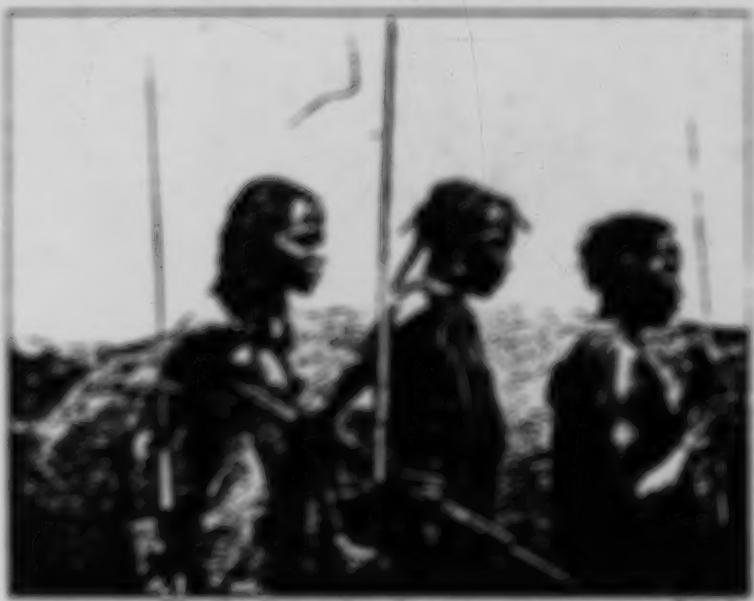
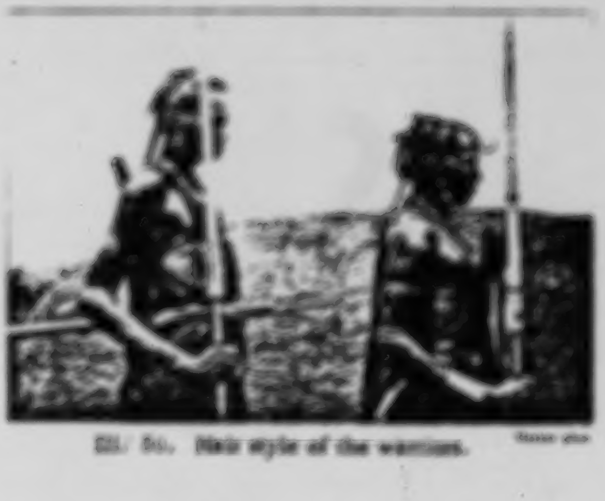


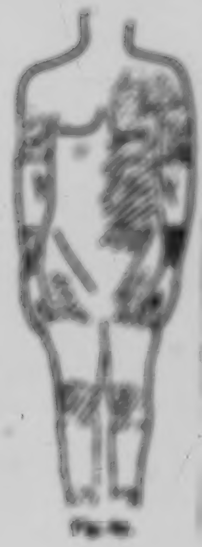
Ill. 49. Hair styles of young warriors. [illegible]

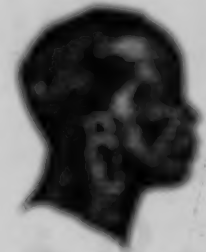


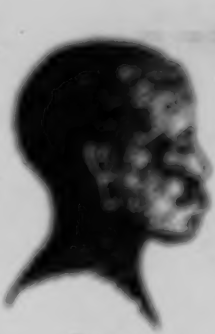
Ill. 50. Hair style of the warriors. [illegible]

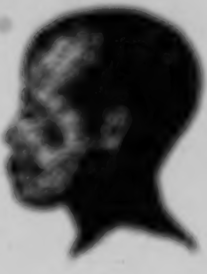
/[illegible]/

302
751
531









302 [751] and girls, warriors and women (not, however, old men and women) come into a region in which they have not yet been, they paint their faces and chests with [illegible] earth as protective magic against [531] sickness and misfortune in this new land. The women paint the face on both sides with two concentric rings on the cheeks, or with two or three lines running parallel, which run from the corners of the mouth vertically to the eyes, then go around these in an outward curve, /151/ and run vertically upward over the outer corner [214] [316] of the eyes (Fig. 60 a and b). One uses for this the juice of the root of ol [illegible] or [illegible]-plant (Plumbago zeylanica), mixed with fresh blood.

[illegible]

[illegible] with fresh blood. The juice is so caustic that it burns the skin, and the leaves, after two days, may be pulled off, so that the design remains visible as a white scar, which often, however, already after eight to ten days, has become pigmented again. There are no tattooings or marks of distinction rather they serve only as beautification and consist of larger or smaller incisions lined up to figures,

Fig. 71a

Fig. 71b

Fig. 71c

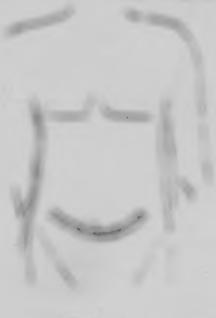


Fig. 71d

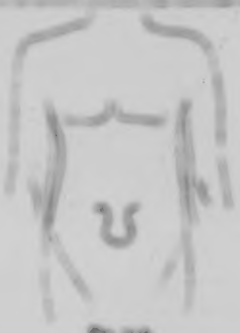


Fig. 71e

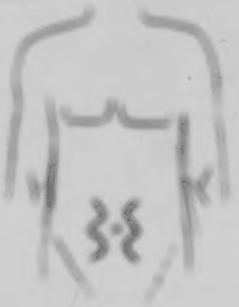


Fig. 71f

which are made with the razor. Nothing is rubbed into the incisions. The most common ornamental scars of the men are found on the deltoid muscle (Fig. 71 a, b, c) and have a horseshoe shape (a [illegible], a [illegible]). More rarely among men one sees tattooing on the abdomen (Figure 71 d and e), which, on the other hand, is quite common among women (Fig. 72 a to h). The lyre shape in different variations is the most common. Abdomen tattooing is called [illegible].

[illegible]

[illegible]

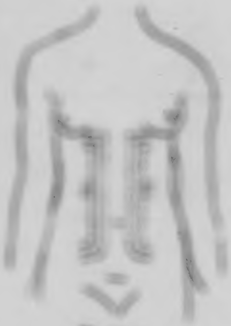


Fig. [illegible]

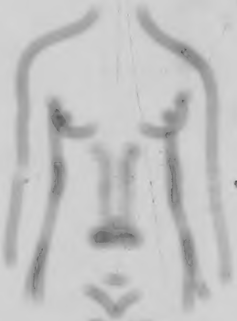


Fig. [illegible]

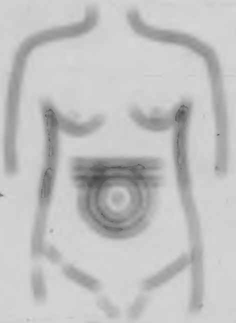


Fig. [illegible]

The two middle lower incisors of boys and girls are loosened by pressure with a knife and then removed with the hand. [illegible] not, to be sure, either in childhood or else in connection with the change of teeth. [illegible] often given as the reason for this one "so that in drinking milk and honey beer one can spit in a long stream through the gap in the teeth (see [illegible])," which is part of good breeding. This is, of course, not the real reason, this rather seems to have

[illegible]

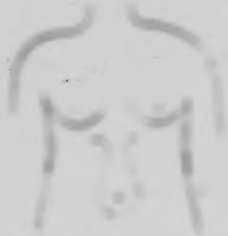


Fig. [illegible]

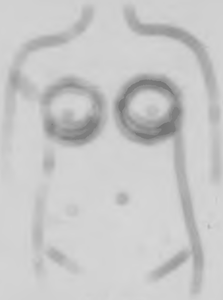


Fig. [illegible]

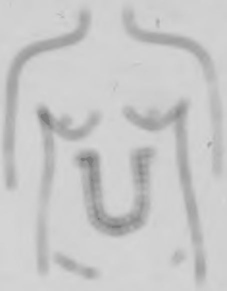


Fig. [illegible]

fallen into oblivion. Fingernails are worn rather long and, if they become too long, are bitten off, not cut off. The pieces bitten off are thrown away. The toenails are not cut; they wear off sufficiently in walking, etc.

302

60. el [illegible] (Cyperus). The three-edged sedge is regarded as good cattle fodder. Children eat the roots.

61. el [illegible] (Sporobolus [illegible] [illegible].). Good fodder grass for small livestock.

62. el [illegible] [illegible] (Cyperus.). It is popular to sprinkle the hair with the fragrant seed powder.

63. el [illegible] (?)

1. One called el [illegible]

(Withania somnifera [?]). The root is chewed as an emetic for snake bite. The [illegible] one drips into the eyes a cold extract of leaves previously soaked.

64. el [illegible] (Scilla [illegible] Bak.).

65. el [illegible] (?)

2. el [illegible] (= el [illegible]) is also mentioned because of its healing effect for [illegible].

([illegible] [illegible] Engl.). Seven varieties of the el [illegible]. In some places a decoction of ten finger-sized pieces of root, mixed with milk, is drunk for gonorrhea. For [illegible] pains in the back one drinks a root decoction that is sweetened with honey. The woman in childbed, soon after delivery, is given a root decoction, to which fat is liberally added, as a tonic and to promote milk secretion.

66. el [illegible]. The fruits are edible.

67. el [illegible] [illegible] (Sarcostemma [illegible] Pax.). If it is believed that the cow has pain in the udder, the latter is smoked with glowing twigs.

68. el [illegible] (Grewia spec.).

69. el [illegible] (Acacia [illegible] [illegible]).

70. [illegible] [illegible] el [illegible] (Andropogon contortus L.). Good fodder grass, but feared for the eyes of cattle during the blossoming stage, because of its sharp, stiff spikes.

[illegible]

[illegible] [illegible]. ol [illegible] : ol [illegible] ([illegible]). Good fodder for small livestock.

[illegible]. ol [illegible] ([illegible]). Approximately six finger-sized pieces of wood are cooked in goat-meat broth. The soup is drunk as a cure for gonorrhea.

[illegible]. ol [illegible] ([illegible]). One chews several (approximately six to ten) of the pungently spicy grains for constipation. The frequent consumption of the pounded grains in beef blood acts as a nerve stimulant for the warriors.

[illegible]. ol [illegible] = ol [illegible].

[illegible]. ol [illegible] [illegible]. If chickens eat the root -- mistaking it for the ol [illegible] plant -- they have pains in the rectum.

[illegible]. ol [illegible] (Coleus kilimandscharicus Gürke). The juice of the peppermint-like smelling leaves is dripped into the eyes of cattle to cure inflammation.

[illegible]. ol [illegible] [illegible]. The cow is given a leaf decoction to hasten the expulsion of the afterbirth, if this takes an abnormally long time.

[illegible]. ol [illegible] (Boerhavia diffusa L.). A root decoction is drunk for articular rheumatism.

[illegible]. enk [illegible] (Justicia flava Vahl.).

[illegible]. ol [illegible] : ol [illegible] (Pennisetum spec.). Good fodder grass, valued especially for bulls.

[illegible]. ol [illegible]. Good fodder grass.

[illegible]. ol [illegible].

[illegible]. enk [illegible] (Ampelocissus abyssinica Pl.). The blue, grapelike fruits are edible.

[illegible]. ol [illegible] [illegible] (Dregea rubicunda K. Sch.). The root bark, together with that of ol [illegible], is used to make necklaces. Powdered root is sprinkled in the hair as perfume. A root decoction is popularly added to the honey beer as a taste corrective. It is also regarded as loosening for catarrh and, for this, is drunk with meat broth, or, as a laxative, between the consumption of milk and meat.

[illegible]. ol [illegible] = ol [illegible] (Tricholaena rosea Nees) is a good fodder grass.

/[illegible] cont./

[illegible] points downward. The alae are flat, their lower edge is slightly sloped upward. Lips moderately thick. The set of teeth would be faultless if the two middle incisors of the lower jaw had not been pried out. Shape and color of the teeth are perfectly beautiful. It is expressly to be noted that the two middle incisors of the upper jaw are perfectly vertical, a rare case. The ear lobes are moderately enlarged. The foot is high-arched. Heels are quite far back. The [illegible] are [illegible] out. The hand is slender and long-fingered. The nails are large, long, and narrow. The legs are thin and straight.

No. [illegible].

[illegible], [illegible], about [illegible] years old, a native of [illegible]. Lineage: [illegible].

[illegible]

Thin. Tonus of the soft parts firm. Skin color: forehead and cheek dark-grey--reddish-brown ([illegible]), chest somewhat darker, back of hand black-brown ([illegible]), palm of hand grey-reddish-brown (between [illegible] and [illegible]), scrotum black-reddish-brown ([illegible]), nipples somewhat lighter. On the right thigh are found two scars [illegible] cm. long, resulting from shots with poisoned arrows. Color of the iris brown ([illegible]) with clear blue edge. Around the lower half of the iris, a strip of brown pigment 1 mm. wide lies on the sclera. Eyes almond-shaped, palpebral fissure wide-slit, set somewhat obliquely. The abundant hair is /[illegible]/ arranged [102] in a braid coiffure, a rear braid, a small forehead-braid, and two small temple-braids. It forms a pad on the head about 1 cm. thick, so that the measurement of the cephalic vault does not give any usable results. Head, from the crown view, rounded, egg-shaped with narrow front end, more strongly projecting at the occiput. The transverse profile of the occipital view can be ascertained, by feeling with the fingers, as symmetrically rounded. The crown is arched and lies toward the back. Sinciput is high, occiput more strongly arched out. Face is broad-oval, drawn to a point toward the chin.

/392 cont./

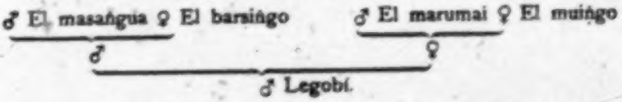
*142

•[302]

Palpebral fissure set very obliquely and slit wide. The moderately abundant head-hair is arranged in the warrior braid-coiffure. Head, from the crown view, rounded, egg-shaped with narrow front end, moderately rounded at the occiput. Transverse profile of the occiput symmetrically rounded. Crown is arched quite high and lies toward the back. Sinciput high, occiput more strongly arched out. Face broad-oval. Profile slight general prognathism. Chin receding. Hair edging of the forehead angular-crooked. Forehead high, steep, full-arched. Cheekbones directed more forward. Nose medium-sized, rather /393/ low and broad. Root of nose flat toward the forehead; bridge straight; tip blunt and directed straight out; nostrils oblique-oval; alae puffed out very little. Lips rather thick. The middle incisors of the lower jaw have been pried out. The corresponding upper ones are set obliquely forward in such a way that their longitudinal axis stands at an angle of 45° to the vertical. Between the two is found a natural gap 4 mm. wide. The teeth are large, long, and narrow. Both ear-lobes are considerably stretched, the upper auricle-edges pierced once. Foot high-arched. First toe juts out. Hand medium slender. Nails large, long, narrow. Legs sturdy and straight.

No. 10.

Legobí, ♂, about 25 years old, a native of the steppe near Ngüu. Lineage: El massañgua.



Thin. Tonus of the soft parts firm. Skin color: forehead and cheek dark-gray--reddish-brown (28), back of hand, scrotum, and nipples black-reddish-brown (27), chest somewhat lighter (between 27 and 28), palm of hand light-gray--reddish-brown (between 29 and 30). Color of the iris dark-gray--yellow-brown (2), with an outer slate-blue border 2 mm. wide, which is milkily clouded at the outer edge. Palpebral fissure set obliquely and slit wide. Head hair 2 cm. long. Head, from the crown view, rounded, egg-shaped with narrow

561 class name, and is allied with the next (or previous)
701
[881] group, the first being the right hand grade and the other
being the left hand grade. After several years the
[884] junior warriors go through another ceremony and become
full warriors. Their total period of warrior duty may
714 be about 15 years. The warriors are distinguished by
their hair style and spear.

714 The hair style involves a complicated
302 plating of the hair with some combination of cords,
pieces of hide or gut, bark, or sticks all liberally
plastered with sheep or cow fat and red ochre. Elliott
(1948) has detailed the methods and materials used and
variations in style between areas.

714 The warriors' spear is often over five feet
411 long. It has a long, narrow, double-edged blade, an
equally long but round and pointed tail, and between
them a very short wooden hand grip serving as a shaft.
Warriors also carry a flat, double-bladed long knife or
short sword called a simi. These useful weapons are
177 carried at the waist in a red leather sheath. Originally
411 the metal weapons were produced by metal-working tribes.
326 They now come from England and the first thing a moran
does after buying a spear or simi is to file off the
411 brand name. When in ceremonial dress or at war the

21:Huxley Q, T-5 (no date) 1960 FL11 Luo
Masai FL12

CHAPTER 10

Masai Herds and Mara Lions

I

177 THE Masai have won respect by their contempt for civilization and all that it has offered them. For half a century Europeans have been tempting them with all the material bribes, indeed even non-material ones, for which every Bantu and Nilotic people is avid. There is scarcely an African of the fat lands who would not sell his soul for a school certificate. The Masai have rejected school certificates with a proud and lofty disdain.

Will a certificate fatten a bullock or swell the belly of a
233 cow? Masai hearts are with their cattle; they desire no finer
181 destiny for a son than to walk in the dust of a larger herd
177 than his father's. The young man who dreams of glory sees
[185] fine white bulls and brindled cows and green grass knee-high,
he does not see the stone bungalow, the shining motor-car,
the well-cut suit, the framed diploma so alluring to his darker
● [302] fellow-countrymen. He likes to wear his hair in matted
[516] pigtails smeared with red ochre and rancid butter, to stand
with one foot against the other knee, to eat a compound of
[262] bullock's blood and curdled milk, to carry his long spear and
[411] to keep his women in their beads and coils and fly-infested
[178] mud burrow as his ancestors did—those ancestors whose lion
head-dresses and painted shields filled the hearts of lesser
breeds with terror, and won the right of conquest over the
steppes of eastern Africa from their northern Somali deserts
to their southern tsetse bush.

For the Masai have pride, and pride is a quality we recoil from in ourselves and half-admire, half-deplore in others. An Englishman today must stamp with the hob-nail boots of equality upon the little shoots of pride that cannot help but spring up in his heart; but when he sees the fine, free
ooo growth of it in others, an envious respect attacks him. For